ZIONS HERALD

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NOV 12 1948

Prayer Room at Rolling Ridge, New England Conference Education Center

NOVEMBER 10, 1948

FROM COVER TO COVER

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READERS WRITE

Still Reading Z. H.

I have been a reader of Zions Herald for 60 years or more, and enjoy it very much. The first thing that I look for now is the Homemaker's column and Dr. Stidger's "Getting A Kick Out Of Life."

In a recent issue, Mrs. Burnham referred to Will Carlton's poem, "Gone With a Handsomer Man," and said it was the wife's brother. I was quite sure it was her father, and went to the library to check. I found a stanza in which she told her husband: "This is my father I brought home for you to see." A quotation toward the last of the poem says: "To appreciate heaven well, 'Tis good for a man to have some fifteen minutes in hell." This poem is in Carlton's book of Farm Ballards.

George E. Metcalf,
North Andover, Mass.

Grief Can Make You

Your readers should be very grateful to you for publishing the unusually understanding article, "Grief Can Make You," by the Rev. Charles Havice. He certainly knows whereof he writes! Every word is true! The best way to endure heart-breaking grief is to become a channel of comfort and blessing to others.

(Mrs.) William F. Koonsen,
Barre, Mass.

Correction Please

I have read with interest your editorial "To Be Sealed In A Cornerstone."

From the standpoint of the records as they have gone into the cornerstone, it is undoubtedly too late to make any change. However, for current consumption, I would like to call attention to a statement you have which reads; "Boston University School of Theology, the oldest and largest Methodist Theological Institution in America has entered a new era this day." I am calling attention to the word largest. Of course, I do not know for sure the way in which you use this word, but if you refer to the number of students, I think you will find upon examination that Boston does not have the largest number of theological students among the Methodist theological institutions. You may wish to check on this and perhaps insert a statement clarifying the above.

Thomas B. Lugg,
Chicago, Illinois.

Editor's Note: Following is the grand total enrollment in Methodist theological schools, 1946-1947.

Boston University School of Theology	324
Candler School of Theology, Emory University	159
Drew Theological Seminary, Drew University	270
Duke Divinity School, Duke University	156
Gammon Theological Seminary	63
Garrett Biblical Institute	640
Iliff School of Theology	106
Perkins School of Theology, Southern Methodist University	304
School of Religion, University of Southern California	116
Westminster Theological Seminary	103

9 Days Late

This morning, Nov. 2nd, I received a letter dated Oct. 19th with an enclosure dated and intended for use on Sunday, Oct. 24th. This material is good and comes from our Commission On World Peace, but how valuable is it when it arrives nine days after the time of intended use?

Now there must be reasons, but I cannot seem to appreciate this growing practice on the part of our boards. To be of value to the minister of the local church, these things should reach him well in advance of the date of intended use so that he may stu them and use them properly.

Unless the minister can use this mate on World Peace and World Order next S day, Armistice Sunday, it is a total loss. C four page printed leaflet says "additio copies may be secured for $1.00 per copies;" but it is dated Oct. 24th, and w wants to distribute it two or three weeks af the date which is on it? And how ma thousands of these things have been print which, because it is late, will never be use

The whole thing seems to be pretty n a total loss and to my mind represents serious waste of postage, paper, cost of pri ing, and the time of the people who p pared the material and of the executive s retary who wrote the letter.

Some of us ordinary pastors are having hard time to get our laymen to accept increased apportionments in these days a its going to be even more difficult if laymen become aware of waste of mo such as this represents.

(Rev.) H. Newton Clay
Saugus, Ma

Bishop McConnell At Social Union

On Monday, November 15th, at 6:30 p at Boston University's Hayden Memorial H Commonwealth Avenue, Boston, the Bos Methodist Social Union will observe its nual Student's Night when the theolog students and their wives will be guests the union. An endowment fund set u number of years ago for this annual af makes it possible for the students to en this evening at no expense.

The speaker at this year's Boston Univ sity Night will be Methodism's world-fam social prophet, Bishop Francis J. McConn Bishop McConnell will speak on "My F Years in the Ministry." Music will be un the direction of Dr. James R. Houghton a the school's Seminary Singers. The invo tion will be given by the Rev. G. A. Da quist, superintendent of the New Bedfo District of Methodist churches. Guests w be introduced by the president of the uni Mr. Lewis G. Curtis of Winchester, Ma The welcome to the students will be ma by Mr. James F. Farr, Boston attorney, wh vice president of the Social Union.

The students at Boston University Sch of Theology elect one of their number make their "speech of thanks." This ye student speaker is Mr. Forrest W. How a graduate of Depauw University.

Dr. Daniel L. Marsh, president of Bost University will give a brief address entit "The Cornerstones are Truly Laid." Marsh will also introduce the main speak Bishop McConnell. Bishop Lewis O. Ha man, retired resident in Boston, will p nounce the benediction.

Our Protestant Faith

HIRAM C. WELD

r Protestant faith began not with the Reformation the establishment of the various Protestant churches commonly assumed, but more particularly with t. You will recall that he broke through the tyranny clesiastical authority in his day, as the liberating re-ers did at a later time, to proclaim the accessibility of the validity of scripture, the necessity for religious om, and that the church is a fellowship of believers ed to translating the will of God into the affairs of He said in fact, "Where two or three are gathered her in my name, there I am in the midst of them."

the deepest level of religious experience the Protes- Roman Catholic, and Eastern Catholic share a com- Christian faith. Together we believe in God, the r Almighty, in Jesus Christ, His only Son, Our Lord, e Holy Spirit which is the presence of God in our in the Communion of Saints, the forgiveness of sins, he life everlasting. In the practical translation of our into daily life, however, the differences between stantism and Roman Catholicism in particular are in respects greater now than ever before in the history e church. Protestantism increasingly rests its faith the liberating, creative teachings of Christ; whereas oman Catholic Church, to quote the great historian eth Scott Latourette, "progressively reflects an era as gone." And he goes on to say that despite its great y of vigor, it is "a stranger in the present age. As goes on, it will be more and more a stranger." Prot- tism, for all its seeming weakness (and a democracy s appears weak when compared to a totalitarian in- ion) has an inherent unity and honesty that is the of the future.

ong the cardinal principles of our faith giving unity coherence to the Protestant branch of Christendom, insistence upon the directness of man's relation with This was emphasized by Christ who said, "Go to Father in secret," and by the reformers' doctrine of Universal Priesthood of Believers." If as a people eed encouragement in our faith, it is well to remind lves that neither the priest nor the theologian, the nor the Pharisee, the Hindu Brahman nor the Mos- heik, nor any ecclesiastical hierarchy is the guardian th, or faith, or the grace of God. These belong to eople who stand directly in the presence of God. r people elect their own bishops; the people make h law; the people control finances; the people audit ; the people hold property; the people maintain a am. This Protestant conviction is charmingly illus- in the story about the consecration of the first bish- Scotland, as told by Samuel McCrea Cavert The sh king had built a cathedral at St. Andrews, and re- ed the King of Northumberland to send a bishop to a bishop for the Scottish church. When the request efused, the people assembled in the new cathedral he miter, crosier, and robes of a bishop were laid upon the altar. After earnest prayers for guidance, the people of the church elected one of their number, to whom the king then said, "Arise, go to the altar and receive your office at the hands of God." Thus Christ found God alone in the starlight quietness of the Judean hills. So Paul discovered Him in the solitude of the Arabian desert; and Ridley, Latimer and Cramer felt His presence at the stake in Oxford, England, as they were being burned. So each of us lives directly in the presence and companionship of God.

Separation Of Church And State

As Protestants living in a day of totalitarianism, tyranny, and oppression, we increasingly stress the importance of religious freedom. Thus we hold to the supreme worth of the individual, democracy as a form of government, the necessity for the separation of church and state, and liberty for all, even for those who in many respects would deny us freedom. Pope Innocence III annulled the Magna Carta of 1215, and Gregory XIV condemned as insanity the proposition that liberty of conscience should be granted to all. If that sounds like ancient history or reference to medievalism, listen to Dr. John Sutherland Bonnell, the distinguished minister of New York's Fifth Avenue Presbyterian Church. Upon returning from Spain he said, "As a Protestant clergyman, I would prefer today to be preaching in Prague behind the Iron Curtain than in any city in Spain." If man is to emerge from the tyrannies of ecclesiastical oppression and an over-mechanized civilization, his war machines and large scale public prejudices, must he not regain his sense of eternal destiny as a child of God and say with Christ, "You shall know the truth and the truth shall make you free?" As champions of freedom, we walk in the footsteps of Socrates and Luther, of Wesley and Lincoln, saying in the language of a modern writer:

> "Freedom is a lonesome word
> A sorrowful word
> But, Lord, It's a good-tastin' word.
> I've seen freedom so raggety
> It didn't have pockets
> But
> It was still plum full
> Of glory!"

Finally our Protestant faith declares the church to be a fellowship of believers. The church is not an institution as such; rather the church has institutions. We have an International Council of Religious Education, and a Federal Council of Churches of Christ in America. We have homes and hospitals, a Methodist Institution and a Presbyterian Institution, boards of trustees and Bible classes, colleges and universities and seminaries, a mid-winter institute and a youth fellowship. This was strikingly illustrated to me recently as I shared in the inauguration of President Holloway of Drew University. Here was

a specific institution of the church. Sharing in the ceremony were representatives of numerous institutions, President Umphrey Lee of Southern Methodist University, John Owen Gross representing the Board of Education, Dean Muelder representing Boston University School of Theology, Bishop Oxnam of the New York Area, Bishop Corson of the Philadelphia Area, Ralph Diffendorfer of the Board of Foreign Missions.

Back in the third century Cyprian said, "There is no church where there is no bishop." In the last of the thirteenth century Pope Boniface VIII said, "We declare, define, and pronounce that for every human creature to be subject to the Roman Pontiff is absolutely necessary to salvation." How different were the words of our Lord, who said, "Where two or three are gathered together in my name there am I in the midst of them." Thus when the youth fellowship meets in the home of one of o church families, there is the church. When our offici board deliberates, there is the church. When one of yo pastors unites in prayer with one of our people in t sick room, there is the church. When four or five of y as a family unite in prayer at the evening meal, there the church. The church consists, you see, not of dee and charters, stone and timber, rather of people unit in the love and fellowship of God.

Thus, through revolution and change, trial and ch lenge, as institutions come and go, the church as a fello ship of believers here on earth and in the realm of heav will remain. And as we love and serve each other a our God, we hear the encouragement of Christ: "Whe two or three are gathered together in my name, there am in the midst of them."

By What Authority

CLIFFORD H. OSBORNE

In John P. Marquand's "H. M. Pulham, Esq.," the rather drab hero comes to the place where he is in need of guidance. Wistfully he recalls his prep school days when the headmaster settled all questions:

"I wish that I were back where there was someone like the Skipper to tell me what to do, someone who knew absolutely what was right and what was wrong, someone who had an answer to everything. There was always an answer at school."

Many of us feel the need of answers, of guarantees, given by somebody who knows, because we are afraid of taking risks and making mistakes. When we cannot bear the responsibility of thinking, of self-direction, of self-government, we ask for rules and for rulers to tell us what to think, what to do, where to go. Where such a demand exists there is always somebody eager to meet it, hence the origin of an infallible church, infallible Bible, infallible king, infallible dictator, and even an infallible democracy.

Church

Protestantism split from Catholicism largely over this question of authority, the Catholic position being that authority resides in the church through her priesthood to decide questions of belief and practice. She holds that human nature cannot be trusted for any length of time, certainly not with the major matters of life and death and eternity. Obviously, there is much to be said for this position, and so Catholicism has been the haven not only of the unlearned but also of many people of culture. Those who cannot assume personal responsibility for thinking and living have found a home therein, and also those who have assumed such responsibility and have come to grief thereby. These latter, some of them brilliant ones, reach the point of saying: "I have used my own mind and gone my own way, but life has turned to ashes and I still don't know the answers," and they turn to Catholicism with great relief. The decisions to be made and the answers to be given are now in other and safer hands.

Bible

The Protestant Reformers, however, held that t mother church had abused her authority in belief a practice, and that in giving all the answers she had ma some grave mistakes. They came to this conclusion fr a first-hand study of the Bible, and reached the positi that the real religious authority is the Bible as the i fallible word of God. Obviously, an infallible church not going to criticise itself seriously to the point of refor ing itself from inevitable corruption and error, but t written principles of an infallible Bible can bring t church to judgment. So through the centuries Protest leaders have taken their stand on the Bible as their foun tion. Sometimes they have exerted as much authority the Catholic hierarchy, but on the whole their peo have "taken it" because it has been in the name of t Word of God. Dr. Charles H. Heimsath well expres the difference:

"The Protestant will accept moral chastening from t pulpit, indeed he demands it, but he is rampant at t first suggestion of ecclesiastical authority. The preach may command in the name of God, but let him bewa how he commands in the name of the church." (T Genius of Public Worship. p. 98.)

Now a mountainous difficulty arose from appealing the Bible as the final authority in belief and practice. might be infallible, but it was read and interpreted b most fallible people! They varied in their interpretati of the same passages. So it came to pass that reforme began to say: "The Bible is the final authority for Chr tians, but this is the way to interpret this passage. O interpretation is the correct one." Hence the dismal spe tacle of Protestant leaders fighting among themselv when they most needed to be united. Hence the crime John Calvin in burning heretics at the stake in Gene And who is not acquainted with the rule of the ear Puritans in this country, under which almost every det of every person's life was controlled with a terrible i

nce which included the death penalty for "religious lers" and "heretics."

Purtain settlers in Milford, Conn., were a little red because they had been taking land from the ns, so they called a town meeting to act on these sitions:

"The earth is the Lord's and fullness thereof. Voted.

"The Lord can dispose of the earth to his saints. Voted.

"We are his saints. Voted."

Conscience

wever, there was another school of Protestant ht which went more deeply into the matter, realiz- at no book, however sacred, can be the final religi- thority, inasmuch as it must always be at the mercy oever interprets it. This school, represented by the ers and earliest Baptists (but not alone by them) at the final authority in religion must rest in the dual conscience enlightened by the spirit of God, se unless individual Protestants were free to criti- eir own sects there would be a new tyranny in ex- e for the old. Furthermore, there could be no ess, no new revelations of Divine truth. These s had a wholesome effect on Protestantism, so that generally speaking, we stand for the right of the dual to interpret the Bible for himself and to govern e accordingly.

s position, however, has also led to a sad crop of and to some deplorable conduct. Misguided souls ave taken their crazy notions and self-serving ideas e Divine voice have produced 57 varieties of lunatic n, irrational and even immoral practices. They done evil things with good conscience — a con- e unenlightened by the Spirit of Christ. Charles n Morrison, when editor of *The Christian Century* "A free conscience is the narrow strip of no-man's- which separates tyranny from anarchy," and many king to escape the tyranny of infallible church and ble book have slopped over into anarchy in thought onduct.

A Threefold Discipline

n, which authority can be trusted? The Master us the way. He rebelled against the authority of wish church and was crucified for it, and yet he f the leaders of that church: "Listen to them; do they say, but not what they do." He took issue he Old Testament as the final word, and yet he ed to it constantly as speaking for God on many s and as nourishment for his own heart and mind. ng of conscience as guide he warned: "Suppose ht that is in you be darkness — how great is that ss!" At the same time he constantly appealed to conscience, urging them to realize that the king- f God was within them, enjoining them: "Judge at is right."

Master realized the value of all three sources of ity, pointing the way to a combination of all three, , Scriptures, and conscience. It works this way. hristian habitually ponders his Bible, and the time comes when his conscience catches fire on a certain matter, the inner light begins to glow. What shall we do? He is led to act along certain lines which seem to be the will of God, but he is also guided by the thought and practice of the church. If he proposes something novel it may be discussed in council with his fellow-members, or he may consult the mind of the church on the matter in printed publications. He may not finally follow the judgment of his Christian peers, but he does give them a chance to express that judgment. So new light may come to the church, and the churchman does not need to go off "half-cocked." The church is saved from anarchy.

Or again, the course of the church may be checked, may be rethought, as individual members have an opportunity to bring to bear upon the situation what they believe to be scriptural principles. So the church is saved from tyranny.

Protestanism at its best practices this threefold discipline of a nice balance between church, Scriptures, and conscience, by means of which the past and its traditions is preserved, but the future and its enterprise is safeguarded; by which the church is kept on an even keel, but the individual is given spiritual dignity.

The New Anarchy

By what authority do Protestants conduct themselves today? Dare we answer? Sometimes it seems that the only authority they acknowledge is wilfulness and whimsy. Most of us completely flout the authority of the church. We could still be Protestants if in flouting the church we were devotees of the Bible—but how many of us are? We might still be Protestants of a kind, defying the church and ignoring the Scriptures, if we followed, however blindly, what we felt to be the inner light. But the modern Protestant conscience has sunk to a whisper, and the inner light to a puff of smoke. Catholicism does not trust human nature in matters of faith and practice, but Protestantism could once claim that it was composed of converted men and women who could be trusted without external authority, for they knew how to use the Bible and their conscience in self-discipline. Can that be claimed now? We must realize that Protestantism without a Bible and a prayer-sharpened conscience has no reason for existing. In fact, it is an anomaly, a monstrosity.

What can we lawless ones do? Without religious guidance we are making a miserable job of living. Ironically, we turn to the psychiatrist as a new prophet. Surely we can set ourselves on the right track once again by rediscovering the Bible and the Christ revealed within the Bible. The church changes her thought and practice with the centuries; the human conscience is a variable thing. Only the Bible remains unchanging, the unvarying record of the Divine revelation to men. Christ, the fullness of that revelation, stands before the church in all ages to quicken her conscience. He stands waiting to enlighten the seeking individual who has lost his way, who is looking for help in answering life's problems. When we open the Book and find him again our hearts know that they have found their satisfaction. But we must open the Book!

ZIONS HERALD

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Accolades Of Infallibility

The mess made by public opinion "experts" concerning the national election last week has come as a shock to the entire field of public relations. Some commentators take heart in this utter failure of the experts to correctly appraise public opinion, but to us it comes as a distinct blow. The stark fact is that we simply do not know what people are thinking!

To churchmen this ought to come as a sobering fact because if public opinion experts have failed, it is also clear that with no well defined program of discovering what people think, the church is probably even more in the dark. We certainly cannot claim infallibility in a field where we ought to be very sure of ourselves.

In looking back to the time when the churches of America were able to command more respect than they now enjoy, there appears to have been one practice used which we have almost forgotten: it was the constant practice of pastoral calling. Ministers who were shepherds knew their sheep. It is true that much calling was superficial and was done as a mere gesture of pastoral efficiency; but with all of that taken into consideration, the minister still knew more about what people were thinking than too many of our non-calling pastors do today.

If the church is to lead in forming public opinion, it is high time for the church to discover public opinion. Ministers and laymen alike cannot exclude themselves from the world in which we are living a expect to have any influence on that world. If we to discover the needs of the people to whom church ministers, obviously we must learn to kn intimately those people.

The Republican Party was smug and self-assu in the recent campaign; the Democrats were fight to maintain their control of the national adminis tion. The church is smug about its correctness in tirely too many areas; communism and fascism other forms of selfishness are fighting to gain the legiance of mankind.

If the "underdog" or the "common man" is to put in control of the affairs of state, then churchn ought to recognize their responsibility for the spirit uplifting of that segment of society. Mr. Truman s that organized labor put him back in office and h probably correct. It will be as wrong for the chu to fail in its ministry to labor as it has been in its fusal to Christianize the so-called "tycoons of W Street."

It is not unreasonable to assume that the com years of the Truman administration will bring ab a serious clash between capital and labor. The chu cannot remain somewhere on the misty flats in tween; or say that it is not of this world; or hide hind the garb of ecclesiasticism. The mission of church is to feed the sheep — black ones and w ones, fat and lean! In order to do this we must no bogged down with accolades of infallibility, but fra ly and humbly assume that we do not always kn whereof we speak, and do our work with the pr that we may be doing what God wants done.

Dear Reader

On Wednesday evening, December 1st, at Co Methodist Church in Boston, we will gather to aw to Dr. John R. Mott our 1948 ZIONS HERALD Aw for Methodist Churchmanship. We are particula anxious that you be present.

Last year, *Life* Magazine referred to Dr. Mott the "Grand Old Man of Methodism." *Life* mad correct appraisal, yet it would have been more curate to call Dr. Mott the "Grand Old Man of P estantism."

We Methodists are proud of Dr. Mott. He is a man who has given his entire life to the cause Christ's kingdom. Last August he was elected H orary President of the World Council of Churc and on the first of December he will make his f

appearance since receiving that honor.

the home front, we think that you will also o help us celebrate ZIONS HERALD's 127th birth- Come to the dinner and join us in a happy and c occasion. The dinner cost will be only $1.50 ate, and this low cost is designed to help you as many friends as possible. Please send us your ation at once. We cannot accept reservations November 29th.

ll look forward to seeing you on December 1st.

Sincerely yours,

THE EDITOR

To Continue

that the national elections are over in this y, Americans should turn more attention to the of the United Nations. The Palestine crisis is be played with further; settlement in Berlin is waiting the U. N.'s implementation; Manchuria en taken by the Communists.

original decision on the partition of Palestine st decision arrived at without warfare. The nost certainly have a right to expect the U. N. d to that decision and their Christian friends to lend every possible aid to see to it that the does not condone further compromises to the tates. China has a right to expect something han just military aid to Chiang Kai Shek in its ied agony. The Berlin crisis has hungry people ed in it and we cannot think that the mere op- of our air lift is the solution to the problem.

of this adds up to the obvious need for strength- he U. N. It must be given a police force to safe- its decisions. If this does not happen, then the vill fall to as unhappy a death as that which the League of Nations. If we are to continue man race, then it is logical that we cannot avoid ponsibility of enforcing the U. N. decisions.

enemies of the U. N. are legion. Obviously ations would use it entirely as an international ience for the gaining of nationalistic ends. It by her actions that Russia is guilty of this e, but it is also true that we have by-passed the when expediency directed us; Great Britain has ed the U. N. in the Palestine question. Just as we keep the U. N. in a position of weakness, long will this practice of by-passing continue. N. deserves strength of enforcement that is not qual, but stronger than the constituent nations up its membership.

Recommended For Banning

We have never recommended that a book be banned. We still oppose arbitrary banning of books and magazines because of their offense to some people, but do believe that a free Christian conscience has its own democratic method of putting a book on a list of banned volumes. For the shelf of such books we recommend a diatribe against Negroes that has just come to our attention entitled, "What Next for The Negro?"* It is written by a man about whom we know nothing. He is not listed as a minister of any church that we can discover, nor is he listed as a faculty member of any institution. We had a bad moment when we discovered that his book was published in Emory University, Georgia, but were greatly delighted to discover that Emory University, Georgia is also the name of the city where that great school is located and that a press called "The Banner Press" actually published the book.

The thesis of the book is that Negroes are not understood by Northerners and that they are best understood by Southerners. From that tidy bit of information we are then told that Negroes are like children who do not know what to do with their freedom. "Not superiority, but separation is the slogan," says this pundit. "We can be brothers to the Negro without using the same toothbrush. And our one unalterable resolve is not to be his brother-in-law." The writer, it seems, had been a Methodist and long ago when he thought well of the church he devoted ten years of his life to its ministry. He clears our Methodist name now, however, by honestly stating that he is a "nominal Methodist." We are grateful for this classification.

It is an honest book and perhaps should be read before it is banned. The entire idea of such a book is about as shocking to a Christian as a volume on why God is a myth. The writer concluded that since there is no possible way to accept Negroes in the American scheme of things, the only thing left is for the Negroes themselves to colonize somewhere else on the face of the earth and thus be able to thrive on the slogan, "Not superiority, but separation!" He says that it is time for white people to amend the wording of the old spiritual, "Let my people go," to "Help my people go!"

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* "What Next For the Negro?" — by Lawrence W. Neff, Banner Press, Emory University, Georgia. "Attractive cloth binding $1.00 postpaid."

A Plea For Human Nature

CHARLES G. GIRELIUS

It is one sign of the tendency of human nature to goodness that it grows good under a thousand bad influences. — William Ellery Channing.

The one outstanding barrier to any hope of human progress is the repeated assertion that human nature is not to be trusted. Propose some great undertaking, suggest some co-operative effort to solve a social problem, and at once you meet the objection that human nature will not stand for it. Suggest that war can be abolished, maintain the conviction that the United Nations can be made into an effective world government, and at once you are told that man is so pugnacious by nature that there will always be fighting.

Strangely enough, those who so place the blame for human delinquencies will seldom admit that there is anything wrong with their own human nature. It is always other people's nature that determines the incorrigibility of the race, but even in that inference there is still an occasion for hope. Since practically everyone who disparages human nature makes an exception of himself, there must be a considerable majority of people whose inclinations are good. My own contention is that while human nature does have its shortcomings and limitations — and that includes my share of weaknesses — it also has its undoubtedly excellent qualities. The character of man contains both the worst of meannesses and crime and the noblest of human instincts. To say that human nature is unreformable and unchangeable is an unreasonable position to take. If it is unchangeable, how did our later ancestors ever make any progress over our earlier ancestors who lived in trees? In truth, human nature has proved that it is changeable, that it has capacity for unlimited progress, that it is adaptable to circumstances, that it can be trained and educated. Under the instruction of Nazi teachers, it can be indoctrinated with hatred and a fanatic race superiority. Under gentler teachers such as Mahatma Gandhi, the same human nature can be developed into sainthood. All our distinctions of heaven and hell, all degrees of baseness and nobility, every manifestation of genius for good or evil are wrapped up in this attribute of man that we call human nature.

As we approach the subject from this point of view, we see how terribly we have belittled our respect for man as man, and if we accept that belittlement as literally true, we undermine the foundations of our own character, lessen our self-respect, and permit ourselves to plod meanly along on the lower levels of life, when we might as well live richly and bring into play the divinest qualities of our personalities. How has it come to pass that we have so disparaged the true dignity and worth of human nature and set it up as an obstacle to social change and human advancement?

Let us consider the worst reason first. This supposed incompetency of human nature is in many instances an alibi. There are people who have certain selfish ends in view, and they want no proposed changes and reforms that will interfere with their plans. So they place the blame poor human nature. "What you propose," they say, all right. It is the very thing that ought to be done, human nature is against it. The plan is not practicabl That is the standing argument for the status quo. Ma who hold this view are perfectly honest, and they since ly believe that the proposed reform is impossible, peo being what they are.

Some of the blame for this distrust of human nat must be put on theology, on certain religious doctrin such as belief in human depravity which held that hum nature was tainted by the sin of Adam. This teaching, some churches, even went so far as to mean total deprav a belief that there was nothing good in the character man. As a boy in Sunday school, I remember that I w taught that I possessed no power in myself, nor any h in man, whereby my soul could be saved. I had to th myself utterly on the mercy of God to achieve that m change that was known as conversion. That doctrine given some excuse for discrediting human nature. To people do not so much emphasize the depravity of hum nature, as its weakness. I have no desire to go back to old teaching concerning the soul's depravity, but ne do I approve of the modern low estimate of man's na as being too weak to accomplish any great reform o dividuals or society.

There is a more plausible reason for this popular trust of human nature. People who see the conditio the world of today — its oppressions, its wars, its pov in vast areas, the confusion with which serious issues handled, the futility of politics, the slowness with wh proposed social reforms are accepted — are honestly palled by the task that confronts the world. There ha been plenty of prophets of doom, such as Spengler a others, who have been and are most pessimistic, and w can see only the threatening collapse of civilization. T outlook even for the most optimistic of us is none t good. The outbreak of world war in 1914 was the begi ning of disaster. The close of the second World War l us for a brief while with a hope that we would proce forthwith to create a better world order, but the prosp soon became unpromising. A depression worse than t depression of 1929 is predicted on every hand. A renew of world war means utter madness, yet governments a following policies that threaten war.

Millions of people want peace and a chance to make honest living, but they are becoming demoralized, cha ened and disillusioned. It is little wonder that many us have lost faith and confidence not only in the instit tions of civilization, but also in the capacity of mankin to establish anything better. These are days when t mind, heart and soul of humanity are sorely tested, o faith tried, and if ever there is needed a strengthened co

in man's ability to create a good life and to serve cause it is now.

le there are economic problems, social issues, and l considerations involved in this subject, what now ıs us most is the moral consideration, the moral in-, the moral trust that we feel toward human beings, eased confidence in the worth of man and a be- the capacity of ordinary people to create a great There is a sense in which we may say that none ın Deity has entrusted to man the building of that m of God that Jesus proclaimed. God has con- in human nature, and we must not disappoint t is as though we were invested with a Divine ıtive, as though we were divinely commissioned Infinite to take up the responsibility of building a vilization. With this vision before us, let no man ge our human nature.

characteristic of great souls to set a high value on beings. This was the attitude of Jesus. "Ye are of the earth," he said to his followers, "Ye are the the world." William Ellery Channing gave admir- pression to this faith. "In all churches," he said, duals are better than their creeds; and, amidst gross ıd the inculcation of a narrow spirit, noble virtues up, and eminent Christians are formed. It is one the tendency of human nature to goodness that it good under a thousand bad influences." This has cognized by all great moral leaders, by all who have l a better world, by all who have tried to teach a vay of living. Among them Jesus stands out with r concern and with a superb faith in the capacity of r an advancing life.

vell, then, not to condemn human nature too hasti- nk of all that man has achieved from the time he his career as a mere savage in the forests until now. of man's culture, his art, his industry, his capacity ry, his music, his moral reach when he really tries ood.

I know! Man is not doing well just now; things en taking a turn for the worse. Nations have been heir utmost to destroy each other, cities wrecked, terated, the very soul of man blighted. As we look the world we see a terrible exhibit of destructive- d by such measure as civilization is marred, man verished. This is a sad situation, but wreckage is final word. It was almost inevitable that disaster befall the world. It was the logical result of the gress man has been making. Man was, in truth, be- the master of nature, as the result of the advance- science. Man's inventiveness, his discoveries, his ion to the secret of the atom, have given him con- r giant powers. When men fought with swords ırs, they could do comparatively little damage, but ey possess the destructive weapons of today, war he shaking of a planet, and it will take only the of a Mussolini or a Hitler to strike another ex- park that will visit upon Moscow and New York fate of Hiroshima. Man has achieved material over the forces of nature; he has not yet achieved moral mastery, but he will. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that" makes war with atomic weapons.

There is nothing wrong with human nature; it only needs to be rightly directed. The assumption that, human nature being what it is, man cannot do much better than he has been doing does not hold. There is a saving alternative. Human nature being exactly what it is, we should regard it with respect and with confidence. Man can master every problem that confronts him on the human level, and he can create a better world. There is no denying the awful havoc that is to be charged against us, but we are capable of learning better. Just now, we are afraid of the very powers that have been placed in our hands. Some one has said that America is not afraid of atomic bombs that another country may possess; she is afraid of the atomic bombs that she possesses — afraid to use them. Fear is a healthy feeling at this juncture. If Russia has found the secret, she too is undoubtedly afraid.

We should not condone and we cannot deny the meannesses to which human beings can descend, but we should also recognize the heights to which they can rise, for in that fact lies the prophecy of man's achievement and the hope of a good world. The finest work of heaven has been put into the being of man, and within the range of human thought the mind of man is the highest expression of the Divine. So shall we have faith in man and confidence in God, moved by the vision of a universe that is good and by the conviction that man is capable of responding to the good, as we join with all forces on man's great march "onward and upward forever."

As I began, so I conclude, with the protest that we shall not despise or belittle our human nature by assuming that it cannot rise above our past record of human blunders. I will admit that our race has commited sins enough, but even the incalculable brutalities of war do not constitute the final chapter. The conviction that the present world situation marks the end of the road after all that the human spirit has accomplished in art and science must not be entertained. To suppose that man, after discovering the wonder of the atom, can make no better use of it than to repeat the brutal act of Hiroshima is to regard man with unjustifiable contempt. America and Russia appear to be standing ready to hurl each other into an inferno more terrible than the hell that Dante imagined, and in truth human nature is making a decidedly poor showing in Berlin just now.

But there is a Power of the universe to whom we must give account, and some day we are going to stand before that Power and confess that we are ashamed of war and of other shortcomings. We shall then set a higher value on human nature, and we shall recognize the greatness of unawakened moral qualities. Then we shall stand up as men and women moved by the discovery that we have a great life to live, a hard work to do and a new world to build. We shall face the responsibilities of life unafraid, and we shall no longer regard our souls with contempt but with pride. Character will grow to greater stature, and life will take on larger dimensions.

PERSONS

Dr. Frank C. Laubach, noted pioneer missionary educator, will leave New York City by plane Dec. 28th for Bangkok, Siam, where he has been invited by the Siamese government to spend ten weeks initiating a nationwide literacy campaign, according to an announcement made by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference at 156 Fifth Avenue. The invitation was forwarded by the Siamese government's department of education and constitutes the first time a westerner has been invited to head a campaign of this kind, the announcement revealed. American missionary groups and UNESCO, United Nations education organization, will co-operate in the campaign, the announcement added.

A "Prayer for All People" was repeated in seven different languages as part of Portland, Maine's "Service of Ecumenical Worship" held Oct. 31st in observance of Reformation Day. The service, in Chestnut Street Methodist Church, the Rev. Bernard M. Hanninger, pastor, was under the joint sponsorship of the Maine Council of Churches and the Council of Churches of Greater Portland. The Rev. Ralph Stoody of New York, former pastor of the church, spoke on the Amsterdam Assembly of the World Council of Churches which he had attended.

Dr. Frank Court, minister of First Church, Duluth, Minn., has been named to succeed Bishop Gerald Kennedy as minister of St. Paul Church, Lincoln, Nebraska, according to an announcement made Oct. 29th by Bishop Dana Dawson of the Kansas-Nebraska Area. The appointment is effective Nov. 15th.

The Rev. Harold W. Ruopp, formerly minister of the Central Church of Chicago, is serving as interim preacher at the Hennepin Avenue Methodist Church, Minneapolis, Minnesota.

Hope and Phenix (R.I.) Methodist churches joined with five other Protestant churches in a union service of morning worship on Reformation Sunday. This was the first united observance of the day in the Pawtuxet Valley area of Rhode Island. A congregation of over 350 people packed the Phenix Baptist Church to the doors. A united choir of forty voices sang Luther's thrilling hymn: "A Mighty Fortress is our God." The message was brought by Dr. William T. Green who has just completed fifty-five years as pastor of the Natick Baptist Church. The Rev. Frank Gulinello and the Rev. H. Osgood Bennett of the Phenix and Hope Methodist Churches also took part in the worship service. The offering of nearly fifty dollars was for the work of the Rhode Island State Council of Churches.

Dismissed For Espousing Birth Control

GREENFIELD, Mass. (RNS) — Two physicians were dismissed from Farren Memorial Hospital, a Roman Catholic institution here, because of their public espousal of birth control.

They were Dr. Merritt B. Low, a pediatrician who had been on the Farren staff for ten years; and Dr. Milton M. Sisson, a staff member for 16 years, except for the period when he served in the Army Medical Corps in World War II.

Both physicians said they were ousted as result of an order issued by Bishop Thomas M. O'Leary of Springfield. Bishop O'Leary is chairman of the hospital's board of trustees. Dr. Low said he had mailed post cards to voters in his district urging them to vote for the birth control referendum in the Nov. 2nd elections. Dr. Sisson said his dismissal came as result of his work with the Planned Parenthood League. Meanwhile, priests in all Greenfield churches urged Catholics to vote against the birth control referendum. Lutheran church congregations were urged to take similar action, it was reported.

Dr. James S. Chubb, associate secretary of the General Board of Evangelism since 1942, has been appointed minister of First Church, Grand Island, Nebraska, by Bishop Dana Dawson of the Kansas-Nebraska Area. Dr. Chubb succeeds the Rev. W. A. Hubbard, who was transferred to the pastorate of the College Hill Church in Wichita, Kansas.

Mrs. Howard Hare, wife of the Rev. Mr. Hare of Wesley Methodist Church, New Bedford, Mass., has recently returned from a five week visit to Europe. Among the highlights of the trip were visits to the Tower of London, Winsor Castle, and Westminister Abbey in London; the museum containing Rembrandt's paintings in Holland; Versailles, Notre Dame Cathedral, and Napoleon's tomb in Paris; and many other interesting points in Switzerland and Belgium.

Miss Viola Spreckelmeyer, formerly director of Christian education at Trinity Church, Springfield, Mass., and the Rev. W. Dale Cole of Republic, Ohio, were married Oct. 27th in Chicago Temple. The ceremony was performed by the Rev. Arthur West of Chicago, associate director of Methodist Information. Mrs. West, sister of the bride, was matron of honor, and the Rev. Arnold C. Underwood, minister of Bradley Church, Greenfield, Ind., was best man. Mrs. Underwood, twin sister of the groom, was soloist. Ushers were Richard Underwood of DePauw University, nephew of the groom, and Willis T. Cole of Purdue University, the groom's brother. Norman Underwood and Paul West, nephews of the couple, were acolytes, while their younger brothers, William Underwood and David West, were ring bearers. B Mr. and Mrs. Cole are graduates of Bos University. Mr. Cole has been a minister the North-East Ohio Conference since graduation from seminary and Mrs. Cole served as a director or Christian education Hudson and Jackson, Michigan, and for past three years in the Springfield church

Advance On The Boston And Lynn Districts

Under the direction of the New Engla Conference Board of Evangelism, the "A vance For Christ And His Church Throu Evangelism" continues on the Boston a Lynn Districts of The Methodist Chur This Advance is a continuation of the p gram already begun on the Springfield D trict, on Oct. 31st, and continuing through week of Nov. 1st on the Worcester Distr

For the churches in the Boston and Ly Districts, there will be a preliminary prepa tory conference for pastors and lay leade as well as membership committees, and yo visitors, at the Copley Methodist Church Boston on Sunday afternoon, Nov. 14th, 3:00 p. m. The district superintendents, Rev. Willard Arnold, of the Boston Distr and the Rev. John Wingett, of the L District, will share in the leadership. opening devotions will be conducted by host pastor or one of the district lay lead Instruction will be given by the confer executive secretary of evangelism, the John Hoon of Springfield. The inspirat address will be given by the district secret of evangelism for the districts. At 5 o' the major session will adjourn but a hour of special instruction for youth wor will be given.

This conference is preparatory to the w of instruction and visitation which follo on Nov. 16, 17, and 18. During these day school for pastors will be held at the Gr Methodist Church, Cambridge with the R William Ogle as host pastor. The Rev. J. Bowmar, of Plainville, secretary of evang ism on the Boston District and the Rev. D phas S. Barnett, secretary of evangelism the Lynn District will share in the directi of this program.

The Rev. Hobart F. Goewey, pastor Trinity Methodist Church in Albany, N York will give the inspirational addres each of the three mornings at 11:45. Exte sive instruction and techniques of evangelis will be given by the conference executive se retary of evangelism, the Rev. John Hoo Following the luncheon each day, the past will return to their churches and the churches engaging in visitation will have supper training conference and instruction meeting for their lay workers, includi young people. Visitation will then be carri on each night, or the instruction and visi tion may be carried on by the pastor and workers at some later date more convenie to the schedule of the church.

e Rev. and Mrs. William Hudson of oe, N. H. announce the birth of a son, l, born on the 2nd of November. Mrs. on is the former Marguerite McConnell, ter of Professor and Mrs. Charles M. nnell of Newtonville, Mass.

e following is the list of guest preachers uled to speak at the Morgan Memorial lcast over Boston station WORL (950) he period Monday, Nov. 15th, through day, Nov. 30th, at 8:10 a. m.

15 — The Rev. Richard E. Walker, urch of Christ, Malden.

16 — The Rev. Harold W. Buker, First ptist Church, Lynn.

17 — The Rev. Chadbourne A. Spring, itarian Church, Melrose.

18 — Dr. William R. Leslie, St. Mark's thodist Church, Brookline.

19 — Dr. Albert J. Chafe, rector, St. phen's Church, Lynn.

22 — The Rev. B. A. Galloway, St. ul's African Methodist Church, Cam- dge.

23 — The Rev. Arthur Hopkinson, First thodist Church, Greenfield.

24 — Mr. William J. Kurth, president Morgan Memorial.

25 — The Rev. Gene Laubach, ass't nister, Cong'l Church, West Medford.

26 — Mr. Clintice L. Cowan, business anager of Morgan Memorial.

29 — The Rev. W. Harold Deacon, ctor, St. Peter's Church, Cambridge.

30 — Dr. Clinton L. Scott, sup't., Mass. niversalist Convention.

e Rev. H. Lewis Hardy, minister of the odist church in Monmouth, Maine, is usly ill at the Central Maine General ital, Lewiston, Maine.

n ecumenical service was held in Salem, ., on Sunday, Oct. 31st in the First ist Church. Baptists, Congregationalists, copalians, Methodists, Spiritualists, Uni- ns, and Universalists united to present the ce, at which there was an attendance of thousand. Dr. Edwin Prince Booth, pro- r at Boston University School of The- y, delivered the sermon.

rs. Ina Pierce, wife of the late Rev. ene Pierce, passed away on Oct. 28th in Vernon, Missouri. She and her husband ed many Methodist churches in southwest ouri before retiring. She is survived by t children and many grand children. One er sons is the Rev. Percy L. Pierce of ms, Mass.

n Sunday, Oct. 24th, a service of dedica- for a new Baldwin Organ was held at celey, R. I. Methodist Church. The Rev. Ballard Pearson, a former pastor preached sermon and Mr. Frank Pritchard, former of the American Guild of Organists, R. apter, gave a recital. The new organ replaces one that had been in service for over forty years. The Rev. George Manning is the pastor at Berkeley, and Robert Rowbottom was chairman of the organ committee.

On Sunday morning, Oct. 17th the newly installed Scott memorial window was dedicated in the Central Methodist Church, Lawrence, Mass. Dr. Ralph Decker, Boston University School of Theology, preached the dedicatory on "The Master Teacher." The theme of the window is "The Teaching of Jesus." The window was given by Mrs. Minnie Scott in memory of her husband, Dana W. Scott and was designed and created by Wilbur H. Burnham of Boston. The new window is on the street side and will be lighted each evening from within. The Rev. Gilbert W. Wieting is minister of the church.

Two new supply pastors, the Rev. Paul Pixler and the Rev. Kendall B. Burgess, have been appointed on the Southern District of the New Hampshire Conference. Mr. Pixler, a graduate student, is serving the Salisbury, Mass., and Smithtown, N. H., charge, and Mr. Burgess, a member of the Troy Conference in the supernumerary relation, the Milford, N.H., church. The vacancy at Salisbury and Smithtown was caused by the recent appointment of the Rev. William J. Davis to Sunapee and George's Mills, N. H. At Milford, Mr. Burgess succeeds the Rev. E. Eldredge Brewster, who resigned this fall to take a teaching position in Kansas Wesleyan University.

Board Names Editors

A $1,500,000 construction program at the Nashville plant of the Methodist Publishing House will get under way soon. This was determined by action of the church's Board of Publication meeting on Oct. 27-28. The board also voted to continue Dr. T. Otto Nall as acting editor of *The Christian Advocate* and named Dr. Prince Albert Taylor, Jr., editor of *The Central Christian Advocate*.

Expenditure of approximately $1,500,000 will be involved in the first two units of an expansion program of building facilities and extensive improvements to the present property at Nashville. Construction will begin as soon as detailed architect's drawings can be completed and bids received, a spokesman for the board said.

The board voted unanimously to continue Dr. Nall as acting editor of *The Christian Advocate* until its next meeting. The nominating committee explained that there had been no opportunity for the members to meet since the election on Sept. 16th of Dr. Roy L. Smith, former editor, as one of the church's two publishing agents. The report praised Dr. Nall for his editorship during the interim and he was voted full editorial powers and responsibilities.

Dr. Prince Albert Taylor, Jr., a member of the faculty of Gammon Theological Seminary, Atlanta, was chosen by the board as editor of *The Central Christian Advocate*, official paper of the church for its Central Jurisdiction. He fills a vacancy which has existed since the election of the former editor, Dr. J. W. E. Bowen, as a bishop of the church and his assignment to the Atlantic Coast Area.

Dr. and Mrs. Earl E. Harper left Iowa City, Nov. 1st for a tour which will carry them to the Pacific coast and back. The tour includes visits to thirty-six colleges and universities, four motion picture studios, and one picture school in which a total of eighty-one alumni of the School of Fine Arts of the State University of Iowa are engaged. According to the schedule of travel which has been developed, Dr. and Mrs. Harper will travel 5,700 miles by automobile and 2,538 miles by plane. The institutions to be visited include the state universities of Wyoming, Utah, Nevada, California, Oregon, New Mexico, Oklahoma, Kansas, and Texas. Stanford University, the Claremont Colleges, and Oklahoma City University are among the private institutions on the list.

Dean Hough's Lectures

Now Canada is to be added to the United States, England, Australia and, perhaps, other countries where publishers have announced books by Dr. Lynn Harold Hough. The latest is from the Ryerson Press of Toronto and contains the four Chancellor's lectures given last autumn at the annual meeting of the Theological Alumni Association of Queens University, Kingston, Ontario. Their general subject is "Christian Humanism and the Modern World."

In the forward, Principal R. C. Wallace describes Dean Hough as "an outstanding exponent of Christian humanism in our times" and attributes to him "an unusually wide knowledge of the achievements of the human mind." He refers to the lectures as combining "an analysis of human achievement and of divine power into a philosophy of religion that appeals to mind and heart."

Provisional Schedule For The Dean Of Canterbury

November 14	New York
November 16	Boston
November 18	Cleveland
November 20	Minneapolis
November 24	Winnipeg
November 26	Milwaukee
November 27	Chicago
November 28	Madison
November 29	Detroit
November 30	Ann Arbor
December 3	Denver
December 6	Seattle
December 8	San Francisco
December 9	Los Angeles
December 13	New York
December 14	Philadelphia

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 21.

POETRY IN THE BIBLE: PSALMS 24.

The World's Oldest Literature

Man has always had poetry in his religious literature. He did not always put it into writing for he chanted and sung it before it was recorded in verse on tablets of stone or on papyrus.

Three thousand years before the birth of Christ, our ancestors were writing hymns in Sanscrit to Gopatis, "Lord of the Cows." The earliest poets or hymn writers were herdsmen, who pastured cattle on the upland plains of Central Asia just to the north and west of what is now India. In some respects these Vedic hymns resemble Hebrew poetry, particularly in their reference to man's relation to nature.

The King James Bible, which has been more widely read than any other version does not distinguish poetry from prose. Much of our misunderstanding of the Bible stems from the confusion of poetry with prose. The main purpose of prose writing is to convey information; poetry aims to stir the feelings and arouse the imagination.

The Bible contains much poetry which stirs the heart of man. There are entire books of the Bible which were Hebrew poetry. Most of Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and other scattered sections belong in this group.

The twenty-fourth psalm as it was printed in the King James version in an edition edited by Ernest Sutherland Bates and published in 1936 illustrates poetry arranged as follows:

"The earth is the Lord's, and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods."

Psalms as Poetry

The Psalms reach the highest point in religious poetry. They were used in the temples and synagogues of the Hebrew people as hymns of worship. They furnished the channels of both personal and public devotion for a great religious people. While they came out of the religious experience of the Hebrew people, the psalms reach the heart of humanity everywhere and at all times. In the forms of worship today these great hymns of devotion and thanksgiving have a large place.

David has been credited with the authorship of many of the psalms. It is probable, however, that he wrote very few of the poems and hymns which are included in the Hebrew hymnbook we call the Psalms. It grew out of the experience of many people and was compiled by a great host of poets and writers. With a great utterance the twenty-fourth psalm opened:

"The earth is the Lord's, and the fullness thereof;
The world and they that dwell therein."

If this noble truth could be made to stick in the minds of people who till the soil or live on Old Mother Earth we would see an end to the terrible exploitation and waste which has all but ruined the most priceless natural resource ever given to the sons of men. Because we struggle and kill, for possession of the earth and despoil this great source of life, we live in fear of war or shiver in the cold with hunger. All the time we gnaw and nibble at the earth like rats in a granary, we miss the truth that the earth is not ours at all. It was founded by God "upon the seas and established upon the floods." The name of God is written across every deed and title to farms and forests and every one of God's resources. This psalm is not a hymn to be sung but a way of life to be lived on the land; and we might add, "The earth is the Lord's and not the landlord's." We are all tenants by the will of God.

"Who Shall Ascend into the Hill of The Lord?"

The second part of the twenty-fourth psalm (verses 3-10) comes out of a very definite historic Jewish background. When the ark of the covenant was brought to the gates of Mt. Zion, or Jerusalem as we know it, the people chanted these verses:

"Who shall ascend into the hill of the Lord?
He that hath clean hands and a pure heart."

The gates had to be lifted up to make an entrance for the ark. The King of Glory was not to be cut down to the size of an ordinary gate.

The meaning of this psalm can easily be missed by the casual reader. The greatness and majesty of God signified by the ark were not to be overlooked by the Jews who carried the symbol of Jewish faith and brought it to the temple.

Our temples and churches and places of worship along with our puny symbols are too little for the greatness of God. We try to shut God into two-by-four churches and confine Him to places far too small for the King of Glory. We go so far as to post a list of people eligible to worship in God's holy temples. We would keep out some of the Jews whose ancestors carried the ark when it was too hot to handle with safety. Even David left it on the threshing floor of a farmer called Obededom when Uzzah fell dead when he touched it. The religion we need at this hour is one big enough to include all men.

Those who have clean hands and a pure heart are fit to enter the presence of the most high God. There was no intelligence rating or so called "battery of tests" made by God when people who had clean hands and a pure heart approached the gates of Zion. They walked in without any other credentials than humility and downright goodness. What a revision this would call for if we applied it to modern worshipers. Many who squeezed through the gates of the temple would have to be thrown out for vanity or mere pushing and shoving in front of the gates.

Do Psychologists Ignore Religion?

DAVID HAROLD HICKEY

are told that there are forty million mentally ill United States. Many more who are mentally dis- d adopt some form of defense mechanism which s it possible for them to meet the situations of life some degree of success. Many need help but are not n the accepted sense of that term. There are more or mental patients in our hospitals than for all other of suffering combined. Twenty-five per cent of all consult psychiatrists or psychologists are helped or . Personal counselling has become a recognized pro- n in schools, colleges and in industry. The aim of all elling is to assist the patient to find himself, to adjust lf to his environment. Volumes have been written nature of personality so that we find as many defini- as there are schools of thought.

the naturalistic school, especially those like John B. n, and the behavioristic school, man is a highly con- ed animal with a plastic brain. To this school the study of personality is the bodily reaction to physi- muli, rather than to the complexities of inner aware- That is to say, the mind is what the body is in any situation. That man is a highly organized and high- lved animal, no educated person will deny. But our l with the naturalists is that they attempt to ex- too much. We can accept their explanation without committed to their thesis. Man's kinship with the al universe out of which he came, and of which he ntegral part, does not preclude his spiritual nature. attempting to explain so much, this school fails to n that in which we are vitally interested, con- g the nature of personality — motivation, needs, reflection, conception, imagination; the why and fore of frustration.

nanism may be said to have had its beginning with es, who gave his famous dictum of "Know thyself." however, is easier said than done; it is the outstand- oblem of all personality experiments. In this school d an exaltation of the mind. William James sought ve that the mind is something more than a bundle sations and ideas. To James, consciousness is dy- selective and purposive; it is not a spectator of life ther a fighter for ends. The end is the mastery of ment and the making of one's own world. Wil- McDougall, a follower of James, gave to the world namic psychology. The personality is impelled by drives such as hunger, sex, curiosity, self assertion. gall's theory of goal-seeking has been retained even se who reject his instinct theory, but this does not a picture of the total personality nor does it go far . The mastery of environment may be interpreted eving social and economic goals such as those of n his theory of class struggle or Neitzsche with his power. Humanism, like naturalism, exalts a certain or manifestation of personality, the former the l, the latter the mental. Psychologists of this school ze the higher values of personality but find no place in their thinking for a Supreme Personality, the inspirer of all thought and action. The spiritual qualities which they recognize have emerged without guidance or design.

Perhaps the most antagonistic school to revealed religion is the psychoanalytical explanation of personality behavior of Freud and his followers. We could accept the simple picture of the Freudian personality were it not for the deduction drawn from it; but at best it is not a quantitative view but rather a pattern of desire and conflict. The Freudians, like the collector of butterflies, dash on with net in hand ignoring all save that which they desire to find. Their insistence upon love, hate and sex as the potent drives in dynamic psychology is a fantastic exaggeration. Freudian psychology fails to take account of adult personality and deals for the most part with infantile tendencies. It takes no account of the spiritual nature of man. There is no Supreme Intelligence in the Freudian universe. The idea of God is a hang-over from the past or it may be a dream picture, a wish fulfillment arising out of the father or mother complex.

Man Is Religious

Bowne, in his "Introduction to Theism," declares, "Man is religious. How it came about or whether we like it or not, man is religious. A descriptive inventory of our human life and tendencies that omitted religion would be lamentably imperfect." Psychology, in the majority of schools, is lamentably imperfect owing to the fact that it ignores, or attempts to explain away, religious consciousness. Religion is not the product of reflective thought, as Bowne elsewhere states, for man was religious before he became a philosopher.

It is encouraging to refer to one of the great names in modern psychology at this point. Jung, in "Modern Man in Search of a Soul," tells us that psychology must have a psyche and that there is justification for the old view of a soul as an objective reality. "All that I experience is psyche. General conceptions of a spiritual nature are indispensable constituents of psychic life." He further declared that the majority of his patients suffered from a loss of religious faith. In this belief he was joined by his great contemporary, Alfred Adler.

The fact of religious experience cannot be ignored in the study of personality. It is one of the higher level motives in every individual. If all have traits, faculties, tensions, drives, needs which must be taken into account in personality, the religious need must be given primary consideration. All psychologists are agreed, with the possible exception of the Behaviorists, that nothing is imported into the mind from without. External stimuli exert their influence upon that which lies within personality. James in his "Varieties of Religious Experience," demonstrated that spiritual traits, like other traits, may assure abnormal forms of expression, but the variety, and at times abnormality, of religious experience proves its reality in behavior

attitudes. It is recognized that that which we call abnormal is simply an exaggeration of the normal.

The spiritual faculty can take its place with other needs of personality with the same credibility. Bowne reminds us that life is deeper and richer than speculation. "Whatever the mind demands for satisfaction of its subjective interests and tendencies may be said to be real in default of positive proof." This, we believe, to be sound psychology. All psychologists are agreed that abstract principles have little value or power to motivate in the development of personality. All theories must be conditioned by real experience and dependable motivation. Allport and others emphasize the importance of self-esteem in personality adjustment. There is nothing that so increases one's self-esteem as a consciousness of his spiritual kinship with the Infinite; that he is capable of communing with what Emerson calls the Over-Soul.

All this is for the most part ignored by the majority of psychologists and psychiatrists today. We are not unmindful of the place that has been given to chaplains in mental and other hospitals in recent years, nor would we ignore the writings of a host of Christian psychologists. We are simply contending that in the teaching of psychology in our colleges, and in its practice by counsello the fundamental truths of our faith are not recogniz but if psychology will not come to the church, the chu must go to it. We are not suggesting that ministers come amateur psychologists and adopt the terminology the classroom and clinic. It would appear, however, t a minister, who confronts all types of human problems in a better position to help a troubled mind than ma psychologists, who having experimented with the fr trations of rats in a maze, and having written a docto dissertation upon their research now pose as experts in healing of the human spirit. We are rather contendi for a more Christian centered psychology in our colle especially in those institutions who still maintain a n ding acquaintance with the church.

Our churches could well maintain psychological cli under Christian supervision. Such a clinic should be Ch tian-centered rather than turned over to those who h little or no knowledge of Christian education. The m sion of the church is to minister to human needs in all forms. With nearly one-third of our population suffer from mental distress, in one form or another, there is l a field which is white already to harvest.

Board Of Education --- Chicago Meeting

ELMORE BROWN

That the General Board of Education is ready to carry its full share of the Advance Program of The Methodist Church was clearly manifested at its annual meeting held in Chicago October 26-27-28, at which time also the organization for the quadrennium was fixed. Every devotional talk, every address, every report clearly indicated that these leaders of the church accepted the prospective goals of the Advance. "Go ye into all the world, once a moving ideal, now is an absolute necessity," stated President Fred O. Holloway of Drew University. "We must restore effective evangelism or the secular evangelist will outwit us," he said.

In three devotional addresses the assembly heard Bishop Marshall Reed state that the present situation calls for "faith not fear: God not man: the future not the past: Christ not the world." Bishop J. W. E. Bowen contended that the irreducible element is man in spite of a highly mechanized age, and that no matter how perfectly protocols are drawn, consecration and co-operation among men are necessary to make them work. Bishop Dana Dawson in an impassioned plea for recruiting our ministry, stated that many reasons lay behind the decline in recruits, but that no one can take the place of the minister. He challenged the home, the pulpit, the church school, the church related college, and editorial writers to unite in overcoming the woeful shortage of the present hour.

Reporting success in the closing Crusade emphasis, the division of the local church has announced a ten point Advance program as follows: (1) add 1,700,000 new church school members; (2) win 1,000,000 to Christ and church membership through the church school; (3) enlist youth and young adults in Christian life service vocations; (4) study the Christian program; (5) challe and teach families to be Christian; (6) teach the about beverage alcohol; (7) elevate the stewardship in the church school; (8) strengthen the rural ch (9) educate concerning a Christian social and world or (10) cultivate commitment to teaching Christ in a life's relationships.

To strengthen the Advance program through the of lesson units and other literature, the editorial div has listed more than fifty courses, units, and electives of which have to do with the first emphasis of the program, "Our Faith." In addition, Dr. C. A. Bowen nounced that there are to be many special articles and ot features on "Our Faith" in the various periodicals p lished by the board.

In a dynamic review of the higher educational situati among Methodists, Dr. J. Earl Moreland, of Randolp Macon, one of the denomination's outstanding lay coll presidents, gave unmistakable evidence that the divisi of educational institutions is alert to the General Conf ence mandate that the church be more informed conce ing Methodist colleges, that more attention be given raising adequate funds for colleges, and giving special tention to the religious life of students in both Metho and non-Methodist institutions. Seventeen per cent of institutions of higher learning controlled by the chu in the U.S., are Methodist, the highest number of a Protestant group. The church will seek to raise a s representing an average of at least fifty cents per mem per annum for Methodist colleges this quadrenniu Long and pointed discussion was given the matter of m ing onto non-church school campuses with Wesley Fo

n work, making more adequate provision for Chris-
ife interests in church operated colleges, securing the
of teachers for church colleges which exemplified in
living the truth which underlies all knowledge, and
re general presentation of the opportunities for higher
ation for Methodist youth within the local church.
e will be primary in the Advance program.
e General Board is forced to look for new head-
ers in Nashville. The department of visual-audio re-
es in education will be transferred from the Board of Education about January 1, 1949, and merged into the new Film Commission of The Methodist Church with its present personnel and budget in co-operation with the other boards of the church. Dr. Guy H. Snavely was elected to the vacancy caused by the death of J. W. Masland, and assigned to the division of educational institutions. Two new courses in leadership training series were approved, "Youth and Stewardship," and "How We Got Our Denominations." The next meeting of the board was set for May 2, 3, 4, at Atlantic City, N. J.

A Clean Linen Shroud

VIRGIL A. KRAFT

"And Joseph took the body and wrapped it in a clean linen shroud." — Matthew 27:59

eph of Arimathea was a coward! Or perhaps we d say a discreet man. A practical politician. Joseph imathea was a member of the Great Sanhedrin in alem, a counsellor. He was wealthy. He had influ-

Joseph of Arimathea was also one of Christ's les — "but secretly," says John, "for fear of the Jews." ristian discipleship is dangerous. When people fol- Christ they get into trouble. When people follow t they go along with him into fellowship with for- rs — like the Samaritans. They dare to testify that ners, though different, are also good.

nen people follow Christ they not only follow him he quiet hills for inspiration and rest; they not only him into the synagogue on the Sabbath where they e guidance and spiritual refreshment; they not only him into nice homes where pleasant people are, nce in a while they go with him as he leaves the t places and mingles with drunkards, thieves, and s, and are called all kinds of names. Once in a while give up the pleasure of being with healthy, happy and go among the sick, the helpless, and the ned, risking the loss of fashionable friends who do ish to be associated with ugly tragedy or destitution.

en people follow Christ they go among the sinners e outcasts, not to condemn them, but to show them rilling release of divine forgiveness, saying with , "Neither do I condemn thee; go and sin no more."

en people follow Christ they dare to confront those even in the name of religion, rob the people. They corrupt money-changers out of power.

en people follow Christ they stand firm with him praises, not the rich and the proud and the master- t the poor and the meek and the merciful.

thus, because they, like Him, threaten certain ways and ideas which, though popular, demoralize and the people, they are called heretics, traitors, and emers, and are taken along with Him to a cross.

dangerous to follow Jesus Christ.

t is why Joseph of Arimathea did not really follow That is why he admired Jesus at a distance and is discipleship a secret.

h, therefore, was a coward! He didn't work with r support him in any way. When the chief priests began plotting to take his life, Joseph was afraid to oppose them. During the trial in Jerusalem when one word from a member of the Sanhedrin might have changed the Roman verdict, Joseph of Arimathea was silent.

It was not until Jesus had been killed and was ready for burial that Joseph offered his help. He wouldn't help Jesus live among men. He would help to bury him. So he offered his own tomb and a *clean linen shroud.*

How noble Joseph must have felt — and how safe. Now that Jesus was dead, he could honor him openly. Now that Jesus could no longer disturb the evil social world, he could worship him safely. No one ever objects to harmless worship.

A clean, linen shroud! What a mockery. Substituting pious respect for daring discipleship. Honoring Christ with safe ceremony instead of courageous action.

Some of us today prefer to honor Jesus like that. Instead of honoring Him as a living savior of people; instead of hailing Him as our living leader and following him in his campaign to eliminate prejudice, poverty, sickness, and fear; instead of working with Him to make this world a kingdom of justice and brotherhood and peace, we wait to honor Him with ceremony — songs and candles and prayers — things which are nice. A clean linen shroud was nice. But real discipleship requires much, much more.

A modern man was invited by some of his friends to become a Christian. The young man hesitated. He said, "The boys down at the store where I work will make fun of me." After thinking it over, however, he decided to pledge his allegiance to Christ and join the church. Two months later, his minister asked him how he was getting along down at the store. "Fine," said the young man; "Everything is just wonderful. I've been a Christian now for two months and the fellows down at the store don't know it yet."

Someone has said that they hung Christ on a cross; today they hang crosses on Christians.

Joseph of Arimathea was a coward. He was afraid of real discipleship.

Joseph of Arimathea was afraid to honor Jesus with a dedicated Christian life. It would have cost him something. So he waited until Jesus was dead; and then, in safe, pious worship, he honored him with *a clean, linen shroud.*

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Quakertown Ex-Alcoholic

The story of the John M. Freemans of Quakertown, Pennsylvania, takes courage for them to tell. But the Freeman family have what it takes. In a November *Ladies' Home Journal* article entitled, "Her Husband Was An Alcoholic," John and Frances Freeman give the benefit of their experience to the many in need of it.

"Listen," says John patiently to new acquaintances who may urge him to "have a small one," "There's no such thing as one drink in my life. I'm an alcoholic and I don't even want to smell that bottle you've got there. It's too dangerous."

He and his wife run a dog breeding business on their beautiful, wooded 33-acre farm outside Quakertown. They are the parents of two attractive young sons, G-O, age six, and year-old Dan. John Freeman is the grandson of the late Samuel T. Freeman, founder of the venerable Philadelphia auctioneering company by that name. He was born and brought up in Germantown, Pennsylvania, the only son of a respected and substantial family.

"Openly and cheerfully," says Gretta Palmer, the writer, "John and Frances Freeman have built a life around the fact that John was once a 'problem drinker' — one of the estimated two million men and women in the United States who can never learn to drink in moderation. Some fifteen years have passed since he did learn, through a course of psychological training, how never to want to drink at all. John is now a 'recovered alcoholic.' "

How did he get over being an active alcoholic? he is frequently asked. Or how did he start drinking in the first place? John Freeman believes that he was a problem drinker for at least three years. At prep school he "sneaked a few drinks" but without serious effects. But at the University of Virginia, he began drinking seriously, cutting classes, finally not returning for the second term. He had an ill-fated fling at newspaper work, as a "district reporter" on the now defunct *Philadelphia Record,* and was fired (for a boner not attributable to drinking). There was another half-hearted scholastic attempt at the University of Pennsylvania, where he repeated the Virginia performance. His irate father refused to finance a second year.

The next step was a job on a chicken farm which he managed for an uncle, as luck would have it, in a hard-drinking community. This was during Prohibition and the local tavern-speak-easy provided congenial drinking companions. The thin line that divides the heavy drinker from the alcoholic was crossed when he became a steady "morning-after" customer. Yet he was never the morose, solitary, "Lost Weekend" type. Given to light-hearted, irresponsible antics, such as climbing walls to the second story of the university dormitory, he liked parties and peop

The psychologists classify his type as "e trovert, a man who likes people better th books and who gets more fun from compa than solitude."

Eventually becoming seriously worri about himself, he followed his father's advic He put himself in the hands of Franc Chambers, author of "Alcohol: One Man Meat," a therapist in Philadelphia who wor with alcoholics in co-operation with Dr. E ward Strecker, of the Philadelphia Institu for Mental Hygiene.

After being declared, by Dr. Strecker, fr from psychic quirks which would make tre ment difficult, there followed a year of co sultations with Mr. Chambers. The proce involved a thoroughgoing explanation of t malady of alcoholism. Once John Freema understood what alcoholism is, he accept the fact that follows it: that he could neve so long as he lived, take another drink. Mor over, he found that he didn't want one. H has not wanted once since.

And he doesn't even think about it. "T Freeman skeleton in the living room is familiar that neither he nor his wife gives a passing thought," according to the sto "They show neither worry nor self-conscio ness about the subject. The Freemans not Prohibitionists. When their income lows, they serve drinks to friends and decanter stands out, in open view, on cupboard which John passes a dozen time day."

Frances Freeman takes this problem all the family problems, gracefully in stride. Dainty and droll and full of gai she stands a scant five feet beside her band's husky six feet. She is relaxed, as whole household seems to be. Long bef they were married John had told Fran about his drinking problems, just as he told anyone who asks him, in these p fifteen years since he gave up all alcohol.

"John's drinking never did seem a thi to worry about," Frances recalls. "He had had a drink for several years when we g married. I hoped I wasn't going to dri him to drink, if nothing else had."

Some of her friends complimented her her bravery in undertaking such a marriag "Rubbish!" was Frances' comment to tha "If not being able to drink is the wor thing people can find to say about a man, must be a pretty good risk as a husband She still thinks so today, nine years and t children later.

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n Lee Goes Home

L. Hampton

th little or no fanfare, Dr. Samuel Ling Lee, president of Peking Theological nary, known to his friends all over Jnited States as "Sam Lee," sailed re- on the U.S.S. President Cleveland for a, after a year among his friends in this ry. He came to this country last August with a scholarship at Scarritt College, ville, Tenn. for the first term and at n University for the second term, with General Conference, the Northeastern lictional Conference and many summer rences to attend. Wherever he went, e were thrilled with his personality and e interested in his work and message. aid in his last letter to me, written in rnia just before he sailed: "I am glad back to my job. As a Christian worker, t put my personal safety before the will d."

our home, he left such an impression ir girls, Phyllis, Betty Lou, and Carol 12-9-5 years, that they cried when he n his way back to Boston.

n Lee tells the story that after the war, od in front of his college when three American soldiers came down the He smiled aand greeted them saying nglish, "You are American soldiers. e are you from?" "Richmond, Virginia," e reply. "I, too, am from the U.S.A., Madison, New Jersey," said Sam.

r a period of conversation with each sing his Christian heritage, he invited to have a share in the Lee family's r supper. Later in the week, they re- to visit the school, and for the first is scholars met Negro Christians. The ian hospitality over in China was very sive to the three soldiers, so when Sam ast August to America, it was not long he received an invitation from a Ne- inister of a large Baptist church in ond, Virginia to come for a week end. ied that the young men returning from my had made an impression on the group with stories from China. Now anted him to come and preach in their at a reunion, he being their guest. As I know at this writing, this Baptist is going to support a student in Pe- Theological College each year at a cost 0.00. This college trains men and wom- o out into the highways of China and and teach the Gospel of Jesus Christ. are only 3,000,000 Christians in China, 47,000,000 non-Christians. "The har- Heed is plenteous, but the laborers are Pray the Lord of the harvest that we her go or help with our financial aid others go.

s income, as president of the theologi- ge was only $3.00 in American money last talked with him in June. He has st of his personal possessions, and without the aid of his friends, his work could not go on. His family endured hardships with him for the past six years, all because they believe in the work he is doing. He has so little, we have so much; just think with a little of what we have, what marvelous work he could do. The school opened on the 17th, and he says, "I shall be kept busy all the time teaching and taking charge of the school during the week days and preaching on Sundays."

Labor Day Sunday, I preached in a Presbyterian church in New York City. They were old friends of mine, for I had returned this summer for the fourth vacation time as their guest preacher. I read portions of Sam Lee's letter and especially when he said, "I wish I could have a secretary to do all the writing for me, but I can't afford to do that yet." At the close of the service, I left his letter and picture on the pulpit for those who cared to see them. A delegation of the Young People's Society came to see me and pledged to get that secretary and support her; also a worshipper gave $10.00 to start the ball rolling immediately.

By the Grace of God, Sam is on the way back to do a job with courage and grace and a smile that wins. I thank God I have pledged myself to spend a portion of the rest of my life talking, writing, soliciting for Sam Lee and his "preacher training" work. Just think, 100 churches giving $30.00 per year would train 20 ministers. This is so little when *we have so much.* Sam Lee has gone home, and in our busy life he will soon be a memory unless we can say, "Lord I am able" to help him do this wonderful job for the Kingdom of God. It is quite true Sam Lee went home before in 1932 and 1939, but this time he goes home bolstered by a host of friends who will not fail his Christ in this hour of China's need and opportunity.

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A LEAF

Verne Leslie Smith

I plucked a leaf, wind-blown, from my carpeted path.
It was from a maple tree,
And had drawn nourishment from mother earth
Through root, trunk, branch, and stem,
Claimed from distant sun its mystic rays,
Plucked life from the air,
To feed it back to the tree of which it was a part.
Perchance it had formed foliage for nesting birds,
And knew secrets which must never be told.
At last, detached, it had scudded to earth
To be transformed by the strange alchemy of nature
Possibly into another leaf, elsewhere, who knows?

A chilling frost had touched it,
But in death its beauty was enhanced.
Splashed with gorgeous hues of setting sun,
It had become a veritable rainbow of promise,
Fit symbol of full contentment.
A task was done, and so with gladsome gayety
It accepted without complaint the great transition.
O God, give my tear-blinded eyes vision to see,
And my troubled heart faith to believe,
That there is beauty in all Thy processes,
And whatsoever Thou doest, is good. Amen.

Thanksgiving For Old And New Frontiers

Maeanna Cheserton-Mangle

The Pilgrims were the first refugees from a Europe where men were persecuted for their religious beliefs. They had fled the old world's outworn traditions, her iron-bound system of castes and class privilege. They sought a new world, a world where they could start anew, unhampered by ancient fetters, where respect for the rights of all groups, racial, religious or national, would be considered a natural birthright. They had quit their homes, their friends, their native lands and their possessions. They had crossed three thousand miles of ocean in a small, frail ship to come upon a wilderness.

Inspired by their example, men from many lands since have come to America to achieve that same sense of dignity and personal freedom which had filled the hearts of the Pilgrims — the displaced persons of the seventeenth century — even in the midst of terrible hardships. These immigrants from many countries have built a nation dedicated, in the words of Lincoln, "to the proposition that all men are created equal."

It is good for us to be reminded of the background of that first Thanksgiving. Our pioneer ancestors toiled to expand the physical frontiers of American life. They pushed into the unexplored wilderness. New settlements appeared where once was virgin forest. The American domain grew more vast, and these settlers thanked God for the new land that had been opened to them.

Today the old frontier is gone. We have carved our way from sea to sea, and the storied pioneer of axe and gun remains only in the books or movies. Many of us in whom the spirit of adventure is still strong, look back with envy on the earlier challenge of untamed land and sigh for new worlds to conquer. In truth, we are blind. There are still new frontiers on every side; frontiers of the mind and the spirit; frontiers of American democracy that remain to be strengthened and extended; frontiers of human rights for all our people. These new frontiers present a challenge no less real than those of dense forest. We have hacked away woods of the pine and birch and hemlock to make way for our farms and cities. But the choking underbrush of prejudice and bigotry, the briars of religious and racial hatreds still block the fulfillment of the American dream. Here is still work for spirits eager for adventure and glory.

Many new outposts of democracy have been begun, and augur well for the future. Perhaps the major achievement in this new pioneering of the spirit has been the report of the President's Committee on Civil Rights. With the publication of this report, "Secure These Rights," the citizens of Montclair, New Jersey initiated their now famous "audit" to discover the status of civil rights in their town. The State of New Jersey adopted a new constitution abolishing segregation in the militia and in the public schools. Everywhere, communities began to examine themselves in the light of the committee's findings. Meanwhile, the President's Committee on Higher Education issued its monumental work, proposing measures to insure equal opportunity to all qualified students, be they foreign-born or native-born, white or colored, Protestant, Catholic or Jewish. New York State followed with its Fair Practices Bill, and a number of colleges announced their intention to drop from application forms, all inquiries pertaining to race or religion. It was during the past year too, that the Supreme Court handed down a decision on restrictive covenants. According to this historic ruling, agreements restricting the rental or sale of property on the grounds of race, religion or national origin are not enforceable under the law. In sports, too, the trend to protect individual rights, is evident. Never has there been a stronger urge to extend opportunity and honor the individual.

The thorny underbrush of prejudice is being cleared. The pioneering spirit which built America is not dead. Let us, in humility, thank God for some progress and ask for strength and vision to press forward into new clearings; to new heights.

Critical Survey

"An Historical and Critical Survey of the Curriculum of Wesleyan University and Related Subjects" by George Matthew Dutcher, professor of history, emeritus, has just been published by the university, located in Middletown, Conn., and presents a fascinating picture of Wesleyan through the years.

Professor Dutcher explains in a preface that the survey is a result of his engagement on a history of the university, but is not a part of that proposed work. "Current discussions and requests for information have led to the writing of this article as possibly of some immediate service," Professor Ducher writes.

A description of the United States in 1830, with a population of about 13,000,000, of whom two-thirds lived in the fifteen states of the eastern seaboard, opens the survey. Professor Dutcher then tells of the opening days of Wesleyan and traces the progress of the college through the days of the various presidents, showing the gradual expansion of the teaching field by the addition of new courses and the consequent evolution from a required to an elective curriculum.

"What lessons does the experience of the past offer to guide in the organization of the curriculum for the years ahead?" Dr. Dutcher asks, and then gives his conclusions. They include, first, the principle of complete freedom of election, in so far as any specific course is concerned. Second, guiding regulations should govern the choice of courses to produce a consistent program. Such a program should have breadth and depth in reasonable proportion. That is, one combination of courses should be selected to secure generalization and another to secure specialization. Specialization should determine the program of the last two years of the four-year course. Professor Dutcher recommends the establishing of at least one new department which seems to be demanded by the times — a department of Russian language and literature.

Discussing the teaching situation, he writes: "With the growth of specialization during the present century, notably since 1920, instructors have come to insist on confining their teaching to a particular group of courses in their department. This is doubly unfortunate; it narrows the individual instructor and it limits the adaptability and efficiency of the department's instruction. Over a term of years, every department and every instructor will benefit by a certain amount of rotation in the assignment of courses. To illustrate, the regular teacher of American history would improve his instruction in that field if he should occasionally teach English history and modern European history. Or, a teacher of modern European history would interpret his subject better if he should, once in a while, teach ancient history and medieval history. "How can faculty members expect their students to correlate their work unless they do some correlation themselves?"

Concluding the survey, Dr. Dutcher declares: "Hitherto, the curriculum has successively emphasized the languages, the sciences and the social studies. Now the world situation requires that morals and religion should have dominant influence on the motivation of the curriculum and a larger place in the program of courses. The purpose should, by no means, be indoctrination, but to enable the student to find intelligent bases for thought and action concerning the fundamentals of life for the individual and for society. Only by concerning itself with men rather than things, with the eternal verities rather than temporal welfare, can the coming generation find security — even hope.

"Moral uprightness and religious devotion in themselves, will not save the world. The utilization of every form of knowledge in accordance with moral law and in the spirit of all mankind is now the duty that calls the educated individual."

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io-Film Commission

ew organization, to be known as the and Film Commission of The Meth- Church, was completed Oct. 25th in iance with a mandate of the 1948 Gen- onference to unify and co-ordinate the radio-visual programs of the several dist agencies.

op Donald H. Tippett of San Francisco ead the new commission. Until other ements are made, those who are now ng in these fields for the boards will compose the staff. Other officers for the commission are: vice president, W. Earl Ledden, Syracuse, N. Y.; ry, the Rev. Walter N. Vernon Jr., ille, Tenn.; treasurer, the Rev. H. B. nd, New York, N. Y.

40 members of the commission are from the agencies of the church which w using audio or visual methods or lesire to do so in the future. Projected s, recordings, transcriptions, radio and ion programs are all within the scope new commission.

ies looking toward the development of fied and comprehensive program to all age groups in home, church and nity, and to represent the great causes church will be made by the commis- The new agency will also represent The dist Church in such co-operative ac- as the Protestant Film Commission, ligious Film Association, the Protestant Commission, the International Council igious Education and other interde- ational audio-visual groups.

teen agencies of the church, as well as f the six jurisdictions, have one or members on the commission, repre- n being somewhat in proportion to the in which each agency is already active e fields. The executive committee is composed of the officers and the fol- five elected members: Dr. J. Manning Nashville, Tenn.; Mrs. Eloise A. Wool- ever, New York, N. Y.; Dr. Harold A. Ehrensperger, Nashville; Dr. Harry Denman, Nashville, Dr. Karl P. Meister, Chicago. Until an executive secretary is named the following board staff members, conversant with current audio-visual activities, have been asked to sit on the executive committee: Dr. Nathaniel F. Forsyth, Dr. Harry L. Williams, the Rev. Howard E. Tower, Walter L. Seamans, all of Nashville and Harry C. Spencer of New York.

A preliminary committee, charged by the General Conference (Discipline, par. 1144) with drafting a suggested plan of organization, met this summer under the chairmanship of Bishop Paul B. Kern. Commission members met in Columbus, Ohio, October 8th for preliminary steps, completing their organization here.

While the administrative budget and a modest sum for production is underwritten by member agencies, it is expected that the work will be greatly expanded by the generosity of interested friends who see the possibilities of advancing the Kingdom which lie in the use of these media.

The joint program will become effective following a meeting of the executive committee, Feb. 15th in Chicago and a two-day conference of the joint staff Feb. 16th and 17th. The annual meeting is set for April 20, 1949 in Chicago.

Maine's Church School Of The Air

An unusual honor has come to Maine in the award of *first honors* by the Third Annual Religious Radio Workshop to the Maine Council of Churches' 1947-48 program "Book of Books," according to Miss Marion L. Ulmer of Portland, executive secretary of the council.

The citation for the series reads: "For an excellent example of the use of the narrative technique in the field of religious education." This radio series last year presented outstanding Maine and out-of-state religious leaders in a program built around great figures of the Christian church, the plan of the series having been originated and directed by the Rev. Clifford H. Osborne of Waterville, radio director of the Maine Council.

The workshop which made the award is held annually under the joint supervision of the University of Chicago and the Joint Religious Radio Committee representing five major Protestant denominations. Councils of churches and other organizations which sponsor religious broadcasts in every section of the country submit their typical recordings to this workshop for evaluation and in the hope of capturing one of the coveted citations. This is the first year the Maine Council of Churches has submitted an entry in the workshop competition.

The Rev. Mr. Osborne also conducts the Maine Council's program for children, the Church School of the Air, which is heard each Sunday at 8:30 over three Maine stations. This program has won international recognition, also, and inquiries about it have been received from as distant places as Australia. Mr. Osborne is a native of London, England, graduate of Didsbury College of the University of Manchester, and of Richmond Divinity School of London University. He has served Maine Methodist Churches since 1930 and during these years he has been actively identified with the work of the Maine council, having been its president at one time and chairman of various committees. He has been radio director since January 1947, and was the first Maine clergyman to be heard on Columbia Broadcasting System's national network "Church of the Air." Since 1941 he has been minister of the Pleasant Street Methodist Church, Waterville.

On A Wide Circuit

W. W. Reid

The Unknown Soldier Speaks

I am the Unknown Soldier.

Ah, how I loved life — even as you love life!

How well I remember the early morning, before the sun had found path for its golden shaft through the dome of oak and of sweet gum, when the industrious rhythm of the pileated and the vibrant chatter of the ovenbird tuned every chord of my being to the infinite harmony of God; and noon by the sea, forgetting the burning of the sand and the restlessness of the waves, but calmed and made confident by the heron in its undisturbed quest, and the cormorants winging their way south and to unfailing plenty — as their forebears had done for centuries; and the evening music of all nature, when God lowers the fiery sun and sends refreshing dews upon all his creation. I thrilled and grew in every fibre of my being as I experienced that "this is my Father's world."

I loved my fellow beings and found only delight in them. Home, and church, and school — God and you — had taught me that all men are my brothers, and that brothers live together in harmony. I had no reason to do otherwise. I coveted nothing that another had; I held no hate for any man; the wealth that was mine and that was all I wanted could be shared with another and make me the richer by the sharing. I could have sung — had it ever occured to me —

"I envy no one, no not I,
And no one envies me."

I was in love with life, and life was good to me.

God and you had inspired me to dream of happy living, and of useful service to my fellows.

And then you who had taught me to love beauty, and goodness, and my brother, came with a new tale. You said that there were greedy, and ambitious, and lustful people off over the ocean, and you were having trouble with them: and that they were telling their sons that you were greedy, and ambitious, and lustful. Said you, "We must learn to hate these people across the seas, and you must go over and kill their sons, and you must bomb their mothers and sisters, and ruin their cities and their means of livelihood." And the people over the seas said the same things to their sons.

We were perplexed, but we thought you knew — and anyhow you held power over our minds and bodies. We went overseas: some of us bayoneted and shot the boys you told us to hate and whose elders had told them to hate and kill us; some of us dropped bombs, some of us stormed onto beaches, some of us cannonaded women and children and homes near "military objectives."

Today you lay some flowers on the cold stone that marks the grave of my body. They will fade tonight. You proclaim me a hero — I saved democracy — or, rather, did I save you temporarily the trouble of settling in some enlightened manner the petty diffrences you had with some other men in another land? A million boys — who loved life, who never again will revel in a sunset, or in the song of a lark, or in the love of a maid — were sacrificed by you. Let us forever banish the lie that we died gladly for some noble ideal: we died because you sacrificed us on the altar of your hate, your greed, your inability to reason and work together with your fellowmen.

You deny this? Then what is this that I hear of new strife and conflict, of new preparations to sacrifice other millions of boys now in school, of new hatreds, new distrusts, and new misunderstandings being fomented by men who hold the lives of boys in their power?

My God, have men learned nothing from their sacrifice of me and of my generation? Am I only a new subject for meaningless oratory?

I am the Unknown Soldier. Am I also the Unheeded Soldier?

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Methodist Institutions Building

Building programs are under way or have been completed at a number of Methodist hospitals and homes, according to an announcement made by the denomination's Board of Hospitals and Homes.

On Oct. 23rd the Methodist Hospital at Sioux City, Iowa, opened a new residence for nurses. The new building has three floors and new furnishings have been provided.

This week patients are occupying for the first time a new 32-bed wing at Bryan Memorial Hospital, Lincoln, Nebraska. Work has not been entirely completed but when finished it will also house nurses' classrooms, a physician's library, two solariums, and interns quarters. The late William Jennings Bryan made possible the initial hospital by a gift and his residence is still being used as nurses' home.

A new laboratory-lobby-chapel unit is under construction at Nebraska Methodist Hospital, Omaha. This will be on the front of the present hospital. A new boiler and laundry are in use.

Since October 1st a new nurses' residence has been occupied by the nurses of West Nebraska Methodist Hospital, Scottsbluff. A two-story brick building was acquired by the hospital and has been rehabilitated at an approximate cost of $20,000. It has 47 rooms for nurses.

The new 84-bed maternity wing to Wesley Hospital, Wichita, Kansas, is in full operation. It is air-conditioned and well equipped with the latest furnishings and hospital equipment. Completed this summer, it stands as a credit to Methodism's healing ministry.

Construction is under way at Bronson Methodist Hospital, Kalamazoo, Michigan, of an addition which will house doctors' and hospital offices.

On Oct. 22nd Bishop Paul E. Martin dedicated the first cottage of the Methodist Children's Home, Little Rock, Arkansas. Dr. Karl P. Meister, executive secretary of the Board of Hospitals and Homes, was the principal speaker. The home cares for four children. The new cottage will increase the capacity of the home and is part of a large building project.

New Director Summons Advance

Approaching his new responsibility with deep devotion, the Rev. Dr. E. Harold Mohn, executive director of Methodism's Advance for Christ and His Church, said in an interview that the program summons every one of the nation's 8,500,000 Methodists to "step forward voluntarily and quickly to accomplish the task of making ours 'One World in Christ'."

The new director and Mrs. Mohn were honored by Methodist leaders at a luncheon in the Seneca Hotel on Oct. 19th. Bishop J. Ralph Magee of Chicago, a member of the Advance Committee, acted as master of ceremonies in the absence of Bishop William C. Martin of Dallas, Texas, chairman of the Advance, who was unable to be present. Bishop Magee welcomed the new director to the Chicago Area and spoke for the church at large. Greetings were also extended by the Rev. Dr. T. A. Stafford, executive secretary of the Board of Pensions, and the Rev. Dr. Thomas B. Lugg, executive secretary and treasurer of the Commission on World Service and Finance. Dr. Mohn made an appropriate and gracious response.

"The Advance for Christ and His Church is one more evidence of the vitality of our

stian faith to face and cope with evil s that beset mankind and threaten the in our modern life," he declared.

great branch of Christ's Church," he "moves forward not for numbers but to ire the mind and souls of 8,500,000 odists and to awaken in them a sense vine mission. Every Methodist is called mplete dedication of life, not merely for wn sake, but for the sake of the whole d."

e need of the hour, according to Dr. n, is "a leavening power potent enough ove around this globe and change the cter of the people." He sees no power he spirit of Christ that has "even the test promise of salvaging and saving y."

he kingdom of God," he believes, "will ome by scrapping our secular culture in to give God a chance to start all over , but by the demonstrations of a Chris- stewardship that cares deeply for what has committed to us and is prepared to orm it through our own complete sur- r to His spirit and Will."

e Advance needs to take its cue from he believes, paying particular attention s words: "All these I have kept, that not f them should be lost" and "For their I have consecrated myself."

ere is the heart of Methodism's second- Advance," the new director feels. "With ind of conviction and consecration, our n, with other great Christian denomina- will step forward voluntarily and y to accomplish the task of making One World in Christ'."

cellaneous Advertisements

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Gross Succeeds McPherson

NASHVILLE, Tenn., October 29 — Dr. John O. Gross was elected executive secretary of the Division of Educational Institutions of the General Board of Education of The Methodist Church at the board's annual meeting in Chicago, Oct. 26-28.

Dr. Gross succeeds Dr. H. W. McPherson, who reaches the age of retirement this year and for that reason withdrew his name from consideration. The election is for the quadrennium and is effective at once.

The Board of Education re-elected Dr. John Q. Schisler as executive secretary of the Division of the Local Church and Dr. C. A. Bowen as executive secretary of the Editorial Division. C. W. Loughlin was re-elected treasurer.

Dr. Gross has been secretary of the department of educational institutions, general, since 1941. His successor in this department is to be named later.

A native Kentuckian, Dr. Gross formerly served as president of Union College, Barbourville, Ky. and president of Simpson College, Indianola, Iowa. He is a graduate of Asbury College, Wilmore, Ky. with the A.B. degree and Boston University, Boston, Mass., with the S.T.B. degree. He holds the L.H.D. degree from both Union College at Barbourville, Ky. and Mount Union College at Alliance, Ohio. He received his L.L.D. degree from Virginia Wesleyan College, Buckhannon, W. Va. and his Litt.D. degree from Florida Southern College, Lakeland, Fla.

Dr. Gross is a member of Phi Beta Kappa, national secretary of Theta Phi Society, and author of the recent book, "Education for Life."

Dr. Schisler and Dr. Bowen have held their present positions since unification of the three Methodist churches in 1939. Both held similar positions with the Board of Christian Education of the Methodist Episcopal Church, South. Mr. Loughlin has been treasurer of the board since 1944.

Accredited Bible Instructors

More instructors are accredited by the General Board of Education to teach courses on the Bible than are accredited for any other group of courses, it has been revealed by the board's department of leadership education.

In a recent survey of the more than 10,000 instructors certified to teach Second Series Courses (those requiring a minimum of ten fifty-minute class periods, during five days) it was shown that 1885 are certified to teach one or more of the ten Bible courses offered. Of these instructors more are accredited to teach "New Testament: Content and Values" than are certified for any other course in the Bible group. Almost as many are accredited to teach "Teachings of Jesus."

The ten courses have been planned to cover the whole Bible. Besides the two mentioned above, four other New Testament and two Old Testament courses are offered. The two remaining courses are "How the Bible Came to Be" and "Bible Manners and Customs."

Instructors for these courses include bishops, college presidents, general board staff members, college professors, district superintendents, pastors, executive secretaries of conference boards of education, prominent laymen — in fact, practically all types of church workers.

Since church school officers and teachers have almost unlimited potential influence in advancing the kingdom of God, there is no greater opportunity for a pastor to multiply his own power than to help his lay workers prepare for better service. Thus the general and conference boards have put forth special effort to make available to pastors and others who wish to increase the effectiveness of their church school officers and teachers, the very best possible type of instruction.

More and more pastors and district superintendents are taking advantage of this opportunity, it was said at general board headquarters. And the fact that more persons have registered to teach Bible courses than any others, is considered an encouraging indication of effort upon the part of Methodist church executives everywhere to make a better world.

To Memorialize Protestant Chaplains

WASHINGTON, D. C. (RNS) — A plaque memorializing the 134 Protestant chaplains who died during both world wars will be unveiled here Nov. 3rd by Secretary of Defense Forrestal in ceremonies that will mark the dedication of the new headquarters of the General Commission on Chaplains.

Located in the former residence of the late Senator from California, Hiram Johnson, opposite the U. S. Supreme Court Building, the commission serves as a liaison between the military chaplains, churches and the government and represents 49 Protestant denominations.

Dr. John C. Hazen of New York, corresponding secretary of the Northern Baptist Convention, is chairman of the commission, and Dr. Thomas A. Rymer is the director.

Also to be located in the new headquarters are the editorial offices of *The Chaplain* and *The Link*. Both publications are edited by the commission's associate director, Chaplain Delmar L. Dyreson.

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The Parson Looks At Labor

Clair M. Cook

The claims of the labor leaders of the nation that their backing of President Truman and most of the Democratic candidates who were so surprisingly swept into office last Tuesday, have much to justify them. According to the Bureau of the Census estimate as of last July 1st, 93,704,000 persons were eligible to vote. Of these, only about 55 percent cast their ballots. But because of labor's great interest in the outcome, undoubtedly far more than that, perhaps up to 80 per cent of its 15 million members voted. Of these 12 million or so, a much heavier majority were for Truman than in the total population. It can scarcely be disputed that this was a decisive factor.

Labor union activity in politics is nothing new on the American scene. The Workingmen's Labor Party of Philadelphia, which in 1828 polled 2,400 votes and gained the balance of power in the city council, was forty years ahead of the political action of English labor. The New York Workingmen's Party, the New England Association of Farmers, Mechanics, and Other Workmen, and various early labor groups were in politics more than a hundred years ago.

But the stricter "business unionism" of Samuel Gompers and the American Federation of Labor held to a non-partisan policy of rewarding labor's friends and defeating its enemies at the polls. Political unionism in the nineteenth century had too often failed to warrant confidence in labor as a strictly political force.

But conditions have changed. William Greene has announced the end of that tradition with the statement that labor is "in politics to stay." In many ways the A. F. of L. and the C. I. O. have worked as a team in political action this year. A recent survey of several scores of union periodicals placed politics first as a subject for attention. Labor has begun to have a justifiable hope that workers may exert on a national scale the decisive influence of that first labor party in Philadelphia. A unified labor movement in politics would have tremendous significance.

Kermit Ebly, educational director of the C. I. O., writing in the current issue of *Religious Education,* says that "the time is very near when labor will be the predominant influence in many of our industrial cities." He adds, "Nor is the time too far away when the labor movement may take over the Democratic Party, or when there will be a labor party, when (its) leadership . . . may inevitably become the leadership of the progressive forces in America."

Perhaps this estimate is prophetic. Labor leadership can not by any means deliver a solid bloc of votes for a presidential candidate; union members are as politically individualistic as church members. But there can be no doubt that vast numbers of otherwise indifferent or undecided voters went to the polls last Tuesday to mark a big "X" for Truman because eighty per cent of their union leaders from both major groups agreed in backing him.

Labor's political power is an increasing factor as the war-time millions of new unionists become assimilated into a solid force. Its strategic importance for good or ill in national political life demands the interest and attention of the churches.

Economics And Democracy

Where there is economic unrest, there is no chance for a people to develop the democratic way of life, Pierre Loving, diplomatic editor of the *International News Service,* told a convocation of American University students and faculty members in Washington, D. C., last week.

"It is not enough for us to say that America is preparing to defend the peoples of this world; we must do something constructive for depressed people, not only in Europe under the Marshall Plan, but in all distressed areas," he said.

The meeting was the first in a series of assemblies to be held monthly during the school year on the topic of "Great Contemporary Issues." Mr. Loving argued that the people of the West can fill the vacuum of democracy at home and abroad while, at the same time, building up their own defenses.

Philadelphia Letter

Charles Daniel Brodhead

Bishop John Wesley Lord, resident in the Boston Area, was welcomed as the episcopal guest of honor at the recent New Jersey Annual Conference at Ocean City. Coming from that state into the bishopric, he warmed the hearts of the conference with his messages on temperance and the new quadrennium Advance, stating that "the real crisis today is at the point of our Christian faith."

Bishop Fred Pierce Corson, who presided, told the class received into full membership: "Your task is to head a family, not to run a machine."

William W. Payne, superintendent of the Bridgeton District, prepared and read the report for the district superintendents. He urged congregations to put their properties in first-class condition and to readjust pastors' salaries upward in keeping with the cost of living, which, since 1939, has stepped up 76.3 per cent, while salaries have increased only 44.7 per cent. New edifices were commended at Highlands, Cumberland (near Millville), and at Ballard Memorial, Asbury Park. At Somers Point, much of the construction is being done by the members themselves. A new Camden District parsonage has been purchased at Haddon Heights for Dr. and Mrs. Benjamin F. Allgood. Gratified with the decisions for the ministry and other fields of Christian service, the report stresses the need of "developing a system by which the young people are registered, nurtured in the Christian life, and guided in channels of practical service."

Charles A. Sayre, executive secretary of the conference board of education, called attention to the need of workers in church schools, a systematic curriculum, and lay interest in the youth program. Increases reported include: 4602 in total Sunday school enrollment, 1698 in average attendance, and $6491.00 for local WSCS work. The opening session gave $300 for overseas relief.

Clovis G. Chappell of Charlotte, N. C., gave the afternoon evangelistic messages and the Sunday evening sermon. On Sunday morning and evening services were held in the Mooryn Theatre and across the boardwalk on the Music Pier, with Bishop Corson preaching. F. A. DeMaris presided at the memorial service when Everett W. Palmer of First Church, Asbury Park, made the memorial address. Other speakers included V. Vernon Middleton, executive secretary of the division of church extension and Kinsey T. Merritt, lay leader of the Newark Conference.

Dr. Harold P. Shipps of Delanco was named conference lay leader, succeeding Judge Frank B. Stanger of Cedarville.

Twice in the conference session, attacks were registered against an article in the September issue of *The Atlantic Monthly* written by Professor Stace of Princeton University department of philosophy, on "Man Against Darkness." Bishop Lord lamented that such an article could have come from an institution of learning founded by an evangelical denomination. Lynn H. Corson, pastor of Princeton, denounced it as "a denial of religion" and urged lay and ministerial members of the conference to protest with a Christian rebuttal in no uncertain terms.

Philadelphia Conference

The Philadelphia Conference board of education has protested the new policy of the Methodist Publishing House, whereby orders for Methodist curriculum materials must not come from the New York office instead of through the Philadelphia book store. Mrs. Elisabeth D. Eggleston, conference executive secretary, has urged churches to "hold steady, put up with the temporary inconvenience and continue to use the material in our church."

The Philadelphia Conference board of evangelism held a two-day retreat on "Prayer and the Holy Spirit" at Pocono Plateau, near Buck Hill Falls, under Bishop Corson, Dr. Allen Claxton of New York, and Wilbur Daugherty, a Freeport, Penna., layman. The fourth school of evangelism was held at Pottsville, with Bishop John C. Broomfield of St. Louis, Harry Denman of Nashville and Wardon F. Crossland of Rochester, N. Y. Thirty six churches on the Northwest, West and North Districts co-operated. The Rev. Perry Cox was pastor host and Albert T. Cliffe was business manager.

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ıdlines in Religion

weekly roundup of religious news as orted by Dr. J. Edward Carothers, nister of Calvary Methodist Church, Albany, N. Y.

statement issued by the Federal Council urches of Christ in America last week- ays that Christianity cannot be identi- with any existing economic system. On rface this is not a startling declaration, pon further examination we see that it s a part of the strategy of the church ling with its world mission.

ı will recall that the World Council of hes, meeting in its first assembly at rdam last August, said that the church t support either communism or laissez- capitalism. The phrase "laissez-faire" ıtroduced into the statement in the at- to say that the church cannot support lled or uncontrolled capitalism. Even that modifying phrase, the statement holds that so far as the church is con- , it does not give its whole-hearted t to any economic system now operat- on the face of the earth.

statement of the Federal Council says that capitalism is in need of an em- upon justice. As for communism, "the sis should be on the need for freedom."

how does this statement apply with to the world strategy of the Christian ? To answer this question we need to eyond either the United States or . At once we are forced to consider nsely populated areas of China, India frica. For good measure, one should donesia. Throughout the past century urch has engaged in missionary ac- in those areas. To the average per- missionary is thought of as a person es to Africa, China or India.

refusal of the World Council of es, and now the refusal of the Federal l of Churches, to be identified with ommunism or capitalism as we know reality an effort to convince the peo- China, Africa, India and other areas hristianity is determined to remain n.

facts are, that the Christian church g forced to defend itself against the that western Christianity is a tool ern economic systems. A part of the nist program in the orient, as well as a, is to convince the people that they erything to fear from the western na- ıd nothing to fear from the Soviet

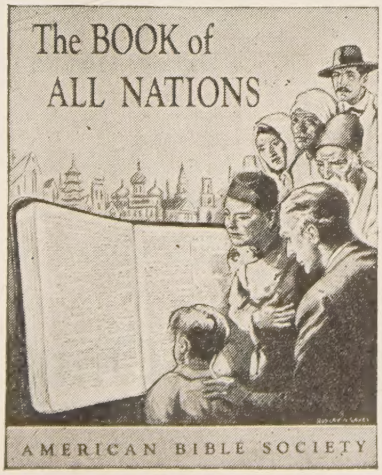
hurch, in making a disavowal of any ch bind it to any sort of economic is engaging in an effort to retain its to preach its gospel. This was de- the gospel of justice, order and free- the Federal Council of Churches.

A bit of news which was boxed up in the back pages of the newspapers this week may turn out to have lasting importance. Archbishop Athenagoras, an American, has been elected head of the Eastern Orthodox Church and will go to Istanbul. He will be required to surrender his American citizenship because the situation requires that he maintain Turkish citizenship in order to hold the office of "first among equals" in the Eastern Church.

The election of Patriarch Athenagoras has an interesting set of events which have been linked together over a period of more than a year. We have mentioned most of these events in this column from time to time. All of them have had reference to the fact that the Eastern Orthodox Church has been divided into two parts, with a serious struggle in process to determine whether the Moscow patriarch shall supplant the Istanbul patriarch as head of the church.

Political issues of the most urgent nature are involved in this struggle. It has been openly understood that the United States, through its State Department, has hoped that Athenagoras would go to Istanbul. If that is true, then the State Department has had its hope fulfilled. This hope for a friendly patriarch in the chair at Istanbul is easily understood for the Eastern Orthodox Church is the key to power in many of the Balkan states, and it is also a kind of doorway which leads behind the iron curtain. This is true because at least six of the countries inside the iron curtain still look to Istanbul in matters of Eastern Orthodox Church leadership. To have them looking there, and to have them find a patriarch with some degree of sympathy for the western powers is an obvious goal so far as the Department of State is concerned.

Some sections of Europe have staged a fair come-back in preparation for the coming winter. Germany has not recovered by any means. Not only was that country stricken with unbelievable war damage, but she has had a miserable division of the country into political zones.



With the realization that human misery — even of a defeated enemy — may become the festering sore of new agony, the Catholics, Protestants and Jews have joined their forces to put one hundred million pounds of relief goods into Germany during the past 18 months.

What does that mean? Breaking it down, it means that five million persons have received substantial amounts of food, while one million children have participated in continuous feeding projects. Every sixth person you meet in Germany is wearing an article of clothing sent abroad by the churches.

If you were to line up all of the people who have been given a pair of shoes by the churches and synagogues in that period, you would have a line reaching from New York City to Washington, D. C.

The Homemaker's Corner

Mrs. Harry A. Burnham

Church Housekeeping Continued

Continuing the consideration of church fires and what women may do to prevent them, here are a few suggestions from the National Fire Protection Association:

Have all electric wiring thoroughly inspected at least once a year. Defective organ wiring and motors are responsible for many church fires.

See that chimneys and flues are tested and cleaned thoroughly and regularly.

If it seems to you that basement ceilings are too low, bringing them too near to the furnace, ask the men of the church about having a fire-proof material added.

In some cases organ lofts communicate directly with the attic or roof spaces. These run from basements and are usually enclosed so that they furnish easy access for flames which may not be discovered quickly.

Church fires in some rural sections result from wooden shingles. Lightning hits these churches which usually stand on elevated ground. Fire-proof shingles, and lightning rods, *properly installed,* are the cures for these troubles. Incidentally, lightning rods on churches have been known to protect a large surrounding area.

Fire visits places of worship of different creeds and sects quite indiscriminately. Churches that make general use of candles find that they must exercise great care in that direction, while others, not having this hazard, contain kitchens and social rooms which should keep church women alert to see that they are properly managed.

Automatic fire alarms and sprinkler systems will save many churches.

Women can suggest all these things without being "nosey." They may find that they will have to divert some of their home missionary funds to these purposes.

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You Bring The One Next To You!

Dear Reader

The best friends of ZIONS HERALD are its regular readers. We are constantly amazed when we discover how many of our new subscriptions come from people who say that "a friend told me about ZIONS HERALD and it is the kind of a paper I want to read." This is good!

As we approach our 127th birthday we think that you might like to help celebrate by entering a "You bring the one next to you" campaign. If each subscriber would be responsible for getting one new subscriber during the coming month we would be able to make an amazing step forward and really ring bells at our annual dinner on December 1st.

Will you join us? Please let us hear from you as soon as you have your new subscriber signed up-!

Faithfully yours,

Emory Stevens Bucke, EDITOR

And I'll Bring The One Next To Me!